THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

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THE EDITORS' OUTLOOK

AT the invitation of the editors of THE CHURCH SCHOOL Dr. W. Edward Raffety, Editor Elect of *The International Journal of Religious Education* to be published under the auspices of the International Sunday School Council of Religious Education beginning with October, 1924, presents in this issue of THE CHURCH SCHOOL a brief statement concerning the new magazine—its scope, purposes and platform.

The International Council and its Committee on Publication are to be congratulated on securing the editorial services of Dr. Raffety for this larger interdenominational venture in the field of religious journalism. His long and successful editorial experience as the Editor-in-Chief of the Sunday-school publications for the American Baptist Publishing Society, his fine equipment for leadership in the field of religious education, together with his moral and spiritual earnestness and his unfaltering devotion to Christ, would seem to guarantee from its beginning the success of the new publication devoted to an effective and nation-wide program of Christian nurture and training.

The good will and best wishes of THE CHURCH SCHOOL are with *The International Journal of Religious Education.* We bespeak for this publication and its distinguished Editor the whole-hearted support and cooperation of our readers. As indicated in Dr. Raffety's statement, THE CHURCH SCHOOL will surrender the field to *The International Journal of Religious Education* beginning with October of this year. Meanwhile, we propose that the remaining numbers of THE CHURCH SCHOOL, June to September, shall be among the best in the history of this publication.

INTO the recesses of the Ozark Mountains, in Northwestern Arkansas, one hot day last summer, came a dusty old Ford, carrying a missionary preacher. He had come to see what he could do in this little village, which had already repulsed two men with the message of the church. On the first corner he spied a boy—just one of the village youngsters.

"Hey, Freckles," he shouted. "Where's Skinney and Red?"

"I don' know. Seen 'em round here a while back."

"Well, go and get them. I got something to show you fellows." And, entirely unsurprised, Skinney and Red and Freckles came around and got down on the grass with the stranger while he talked. Quite expectedly, the talking grew into a story.

"But," the man stopped right in an interesting part, "I can't finish this story until I have fifteen boys here."

So Skinney and Red and Freckles lit out to get their friends. They brought some girls too, for good measure, and the story neared completion with thirty or forty of the mountain children for audience. Then, right there, the preacher started the daily vacation Bible school, which was what he had come to do. In the midst of one of the story periods he mentioned, "the reason for Christmas time, you know."

"Say, mister," Freckles, having discovered this fascinating stranger, felt free enough to interrupt, "What *is* Chrissmus time, anyhow?"

The preacher was surprised and said so. "You tell him, Red, why we have Christmas."

"Don't know nothin' about it, mister."

Then the preacher grew more solemn.

"Which of you can tell?" He waited a long time, and then, his voice very tender, he elicited the fact that not one of the youngsters knew why we celebrate Christmas. And so, on the hot summer day, he told them, for the first time, the story of the Star in the East and the angel choir above Bethlehem. Of course, it was a very successful daily vacation Bible school, and when it was over all those children knew the meaning, in all its fullness and glory, of what Freckles called "Chrissmus Time."

THERE has been a remarkable extension of church activities among university students in recent years. Where we had three or four university pastors a dozen years ago, today we have forty-two. This extension has been due chiefly to the interest of the students themselves. Nothing else can explain the facts. There is a great "youth movement" in America—not "a revolt," as it is called in some other nations. The Wesley Foundations among Methodists, and similar enterprises in other churches, constitute the most hopeful phase of this movement. Young men and women, college and university students by the thousand are coming earnestly and intelligently to first-hand grips with the ideals of Christianity as the surest hope of a better day for mankind.

Religious activities among students, especially at tax-supported colleges and universities, are entirely voluntary. Tens of thousands of students attend church each Sunday morning because they choose to do so. Other thousands attend voluntary classes or discussion groups each week for the study of the Scriptures or other subjects of religious education. Many of these students, young men and women, serve as teachers and leaders of groups of boys and girls in scores of churches throughout the country. Going to college for these young people does not mean a four years' vacation from church responsibilities—it means from one to four years of learning by experience how to make their lives count as lay workers in the constructive activities of vigorous Christian churches which are the hope of our civilization.

PROTESTANTS in France have for some time been aiding Protestants in Germany, according to a statement issued by the Committee on Mercy and Relief of the Federal Council of Churches, in presenting the call for funds for the relief of the starving children of Germany. The Rev. Dr. Chauncey W. Goodrich who, during the war, was pastor of the American Church in Paris, is responsible for the statement.

"As American Representative of the Central Bureau for Relief of the Evangelical Churches of Europe, which will provide the channel through which will pass a portion of the relief fund now being sought for the hungry in Germany, I wish to express my heartiest sympathy with this effort.

"It is to be remembered that among those once counted as enemies of Germany the Protestants of France have for some time been aiding their brethren in the faith beyond the Rhine, and that they have formally urged upon others the necessity of such relief.

"Food conditions are worse in Dresden and Berlin than in Austria in 1920. Professional, middle class, working class alike, nine out of ten people one meets in the street are gaunt, drawn-faced, hollow-eyed and with the curious gray look of starvation which one knew so well in Austria in 1920. Women and children especially are the sufferers. It is ghastly to have educated, cultured women lying in wait for you in the street begging you to buy their possessions. As far as I can find out, every woman student in Germany is facing daily hunger, not shortage, but real hunger."

THE NEW INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

By W. Edward Raffety

THE International Council of Religious Education (merger of the International Sunday School Association and Sunday School Council of Evangelical Denominations) has established an official monthly publication known as *The International Journal of Religious Education,* first issue to be the October, 1924, number. At the recent annual meeting in Chicago, Council action was taken as to name, editor, and a Committee on Publication. This Committee consists of six members, namely, two editors, Dr. Sidney A. Weston and Dr. E. B. Chappell; two publishers, Dr. John H. Race and F. M. Brasselman; John H. Engle, General Secretary of the Michigan Council of Religious Education, and Dr. M. G. Fisher, Educational Superintendent of the Pennsylvania State Sabbath School Association.

On February twelfth the publishers of THE CHURCH SCHOOL voted to discontinue that magazine with the September, 1924, issue. On February twenty-seventh the publishers of *The Sunday School Worker* took similar action. This definite, concrete expression of good will on the part of six of the large denominations is an earnest of the bigger, better day that is dawning for all Protestants in the worth-while cooperative tasks of religious education. Other denominations and religious educators are most cordial. At a recent meeting of territorial state Sunday-school executives hearty endorsement was given to the new Journal.

The field of the new Journal will be the same as the Council itself. Its scope will be what is implied in its name, *International,* in the same sense in which the International Council of Religious Education is *international* and *interdenominational,* representative of thirty-five Protestant Evangelical communions and many territorial Sunday-school organizations throughout North America. It is to be a *Journal,* not a Sunday-school lesson quarterly, nor a teacher's biblical exposition monthly, nor a denominational or religious weekly, but a monthly magazine of religious education that is Christ-centered, which functions through the local church school, home and community (not through colleges, universities, or other academic institutions). In the church-school field of religious education the Journal will set forth *aims, principles,* and *methods,* giving its pages to the advancement of *sane psychology, vital teaching, and better educational organization and administration.* And all this in the interest of trained, efficient church-school leaders, who shall dedicate themselves to Christianizing the *motives, habits, attitudes, skills, and ideals* of children, youth, and adults, individually and socially.

The Journal will seek diligently to be fair to its complex constituency, boosting territorial and denominational Sunday-school organizations, plans, and personnel. It will not be a journal with technical, sectarian, controversial purpose. It will strive to popularize every phase of a Christ-centered program of religious education through the church, the home, and the community. It expects to be a high-grade journal and at the same time "live where the people live" and lead them on and up to the best standards of efficient service in the church-school field of religious education. The Journal will keep in mind constantly the professional group trained in religious education and also the great lay constituency who have not "yet attained" but who are eager to follow the gleam. True leadership starts where it "finds folks" and brings them on slowly but surely. Readers of the Journal in advance are exhorted to possess themselves in patience and brotherly love as this first large cooperative journalistic experiment in religious education moves on through the early stages.

To the following outstanding aims *The International Journal of Religious Education* commits itself, and pledges the printed page to their cooperative promotion by a trained and supervised leadership through the church schools of North America.

1. The deposit, in every life, of an adequate body of vital, functioning, *Christian* truth.

2. The acceptance of *Jesus Christ* as a personal Saviour and Friend.

3. The formation of *Christian ideals* of character and conduct.

4. The expression of *Christian life* in missionary and philanthropic service.

5. The recognition and acceptance of the Lordship of *Jesus Christ.*

Who should read *The International Journal of Religious Education?* Manifestly all workers in the church school, pastors, parents, school officials, professional religious educators, all who are vitally interested in a Christ-centered program of religious education through the church, the home and the community; in brief, all citizens touching young and growing lives in any influential relationship who believe that the ideals of Jesus Christ should dominate our civilization.

MOTHERHOOD AS A VOCATION

A Sermon for Mother's Day

This sermon was preached on Mother's Day. It was prepared to be SPOKEN, with no thought of printing to be READ. It therefore bears the marks of the spoken word and lacks the inspiration which a great audience and most appropriate music gave to it. But one with a reverent imagination can have some idea of the sympathetic and inspiring spirit of the hour.—*The Editors.*

By Ernest Bourner Allen

ONE hundred and one years ago on the eighth of May, eighteen hundred twenty-three, the now familiar song, *Home, Sweet Home,* was sung for the first time in Covent Garden, London. It was a part of the opera, *Sweet Maid of Milan.* The author was John Howard Payne, an American. He said he caught the air of the song from a little girl in Italy. The music was written by an Englishman, Sir Henry Bishop. The song therefore had a cosmopolitan flavor from the beginning, which increased as it spread into all lands. What made it great? The music? No! The words? No! Its setting in a clever opera? No! It was a *home* that made it. What made the home? *A mother!* Mothers —myriads of them—made the song. It would die tomorrow if mothers were not continually giving it meaning.

My theme is *The Calling of Motherhood.* Women are in practically every industry and profession today. They can do all things that men can do, that are worth doing —and some in addition. In that margin lie their supremacy and their responsibility. A woman can, of course, *yield* the supremacy which God gave her. Some do it of choice. Some do it heroically, of necessity, and render a beautiful service. The point of supremacy is Motherhood. Therefore I am calling attention to it as a vocation, a divine calling, and to some of the things it involves.

A group of mothers in an eastern state recently prepared a "Creed for Mothers." One item in it reads as follows: "I believe that the calling of motherhood is the holiest and should be the happiest of all earth's tasks." I believe that, too! Since motherhood is a calling it is something to honor and *something for which to prepare.* Today we honor the mothers that have been, the mothers that are, and those that are to be. We have a special word to the latter.

Home Life versus a Career

Our young women have great ambitions in these days. We do not question their right to have them, nor the importance of many or all of them. These ambitions depend on their home training, their native ability, their health, and the chance they have. One girl will become a queen, like Esther. She will not hide her race, or her religion, in a great crisis. Another will unconsciously write her name on the pages of history by a single sentence and a significant act. Her husband being dead, she will go with her mother-in-law to a strange land, because her loyalty to her home is so broad, so sacrificial, and endless. She will be called Ruth—and there be many like her!

Newspapers have published a list of the twelve women selected as the greatest of living women in the United States. They were selected by the National League of Women Voters. They worked a year in preparing the list. In it are those famous philanthropists, suffragists, actresses, singers, authors, artists, anatomists and scholars. We feel the inadequacy of the list because no women of distinctively religious leadership are mentioned, like Harriet Beecher Stowe, or Julia Ward Howe, or Clara Barton—of another generation. Five of the women in the list remained unmarried. Of the seven who married, only one—Louise Homer—has borne children. She had a brood of six, reared amid the exactions of an opera singer's life, proof positive that a career *need* not interfere with a useful home life. Yet eleven childless women seem to point to the fact that a "career" *does* interfere.

Now I recognize the greatness of all these women. I respect them for their goodness and their service. But I still feel that the biggest thing any one of them ever did was to be a mother! This is the biggest thing any woman ever does! And I notice that the President of the League said that the main trouble of the committee was to define "greatness." For herself, she declared the greatest woman she had ever known had dragged a fatherless family out of a cellar to a prosperous home!

Calling of Motherhood

This great calling of motherhood requires adequate preparation and training if it is to be properly carried out. It is not a question of raising a boy to be a soldier so much as it is a question of raising a girl to be a mother which will determine the world of the future. The mothers of yesterday have proved themselves. The mothers of today are bravely carrying their burdens. There are some things we can all do for the mothers of tomorrow, and which they must do for themselves. We provide domestic science courses, and that is good. We write books on babyhood and adolescence and countless lectures on hygiene and psychology. We give a certain distinction and nobility to motherhood by tradition and by such a service as this on Mother's Day. We can give purpose and direction to the girls of today by our attitude toward motherhood as a life task. The church and her ministers would be derelict if they did not speak on these matters. We must keep preparation for motherhood upon the higher levels of religion and of love. We can prepare our girls for *social* life very easily—how to dress and do dilettante things is not difficult to teach. After a little high school and perhaps a little college, we can send them sooner or later to a school where they finish them! We can prepare them for *business* very easily. But we cannot put too much emphasis on their preparation for home making. Heart and soul are involved here, more than dressmaking or cooking or admin-

istration. So there are some things, among many, which I have time to suggest and which the vocation of motherhood requires.

First: The calling of motherhood is a long job and pay day is often deferred or comes only at the end. It is a job which cannot be done in a few weeks. It is not finished when baby clothes are replaced by trousers or by dresses more or less long. It is not ended when school days begin—or even when grandchildren are born! *It is a lifelong job!*

Second: Because it is a long job it *requires faith.* The patience and courage demanded depend on faith. The long job requires the long look. The long look demands faith. Faith sees its resources in things unseen. Faith banks on the future. Faith lifts the whole enterprise into the realm of religion, where it belongs, where alone it thrives.

Third: Therefore, again, it requires *the help of God.* When mothers go down into the valley of the shadow for the sake of bringing a new life into the world, they know that God is with them and they do not fear. When they are perplexed and troubled by the perversities and waywardness of youth, they pray. When they seek to bring the finest resources for moral upbuilding to aid their children, they seek to turn them to God. "I think it must somewhere be written that the virtues of mothers shall be visited on their children as well as the sins of fathers," said Charles Dickens. And Thackeray wrote: "Mother is the name of God on the lips and in the hearts of little children." "That link with God—a mother," was the way an aviator in France phrased the truth!

It will be a sad day for the world if women should abdicate their motherhood. Whether they do it by seeking other vocations, good enough in themselves but not so high as motherhood; or by neglect, after they come into the possession of a home—the result is the same. Salvation came to earth through motherhood. Generations are to be saved, one after another, in the same way. Motherhood needs protection and encouragement: by law—in industrial matters—and by love—in the hearts of men.

Let us not deceive ourselves into thinking that we have fulfilled our obligation by attending a Mother's Day service and by having our hearts more or less stirred by memories that are precious and a sense of a debt that is eternal. Arthur Brisbane wrote an editorial recently in politely pessimistic and sarcastic vein. Yet there is truth in it. He said, "This is Mother's Day. Seventy-five per cent of the mothers don't know it. They are too busy getting the children ready for Sunday school and church, after getting breakfast, calling father four times and attending to other duties." I pause to say that it is this sort of endeavor whereby mother gets some fundamental religious ideas and principles into the hearts of her children. There is vastly more religion and sense in it than in what father accomplishes by getting up late on Sunday and hanging around home in his shirt sleeves, smoking, and reading the Sunday paper, and telling how the country ought to be run, or even by wandering around on the golf links in enjoyment of nature. There is no particularly moral or religious influence upon his children in all this, nor anything which specially tends to make them honest and clean, or men to tie to in a moral emergency, or women who make the right sort of homes. Mr. Brisbane continues: "A good deal of a farce is Mother's Day. But it helps florists to sell more flowers. It allows a few fathers to be heavily polite and attentive for a few minutes, after three hundred and sixty-four days of complaining. And it reminds sons and daughters that, theoretically at least, the mother who creates the children, raises and protects them, is entitled to gratitude."

Let us devote this day to its highest uses. Let it be a day of purpose as well as of praise. A friend sent me the tribute written by a Chicago business man on the death of his mother. I quote a single paragraph. Said he: "She was a lily in character, a 'cork' (to borrow her own expression) in spirit, steel in duty, a sage in judgment, an Edison in invention, a Napoleon in pluck, but above all *a perfect mother.* What more can I say of her than these three words express?" What more indeed! Nothing more.

No wonder men like to get back to mother! They are safer, kindlier, more useful there. I do not marvel at the story told by one of our missionaries coming out of Siberia. They had been shut in a long time. It was forty degrees below zero. The ice appeared unbreakable. The ship was three days getting out of the harbor. When she went the first foot, a colonel of the regulars turned to

(Continued on page 383)

I LOVE you, Babe, for what you are today—
The pretty curves of soft, fat limbs and dimpled hands,
Cheeks like wild roses, baby smiles that play
Round the sweet mouth, and sparkle from blue eyes.
I love you, too, for what you are to be,—
A woman, strong in body, beautiful in mind,
Gentle of touch and kind of heart—for He
Who ever more and more would bless mankind,
Blesses most richly through such as you,
A woman-to-be—living, loving, true.

—*Katharine Stocker Cole*—

POPULAR RELIGIOUS EDUCATION DURING THE MIDDLE AGES

Continuing

Notes on the History of Religious Education[1]

By Henry H. Meyer

As has been set forth in the preceding articles, religious education in the early Christian catechumenate found its natural culmination in Christian baptism. The service of baptism itself was so conducted as to furnish an appropriate and impressive conclusion for the long period of instruction which preceded. At first the persons chiefly involved were adults and mature young people who joined the Christian fellowship as converts from paganism. Gradually the age of admission to the Christian catechumenate was lowered as the children of converted adults and orphaned and abandoned children rescued and adopted by Christians were admitted into the classes of religious instruction.

With the growth of family life in the Christian fellowship and the resulting increase in the practice of infant baptism, this important sacrament became more and more the starting point rather than the culmination of Christian nurture and training. Parents and sponsors for infants and small children dedicated to God and the church in baptism assumed in the vows of the baptismal service the solemn responsibility for instructing these children in Christian faith and conduct.

Monastic, Cathedral and Parish Schools

Meanwhile there had appeared within the Christian Church, as a reaction against the degradation and moral decay of pagan society in the Roman Empire, the institution of monasticism. Men and women despairing of their ability to live the Christian life in a morally decadent environment sought refuge and spiritual strength in the seclusion of the wilderness where gradually they came to live in separate communities, devoting their time chiefly to meditation and prayer with such measure of manual labor as was necessary to secure the minimum of food and shelter required for their existence.

With the early missionary activities of the Christians, the institution of monasticism was extended to distant Roman provinces, including especially Northern and Western Europe. The Christian monasteries in pagan lands became the centers of missionary and evangelistic enterprises on a large scale. Thus before the fifth century Britain had been partially Christianized while still a Roman province. Saint Patrick began the evangelization of Ireland about A. D. 432. With the occupation of Britain by the Angles and Saxons during the fifth century, Christianity was crowded back into Ireland and Wales, from whence it again spread to England and in the sixth and seventh centuries to Gaul. Other missionaries at the same time penetrated continental Europe from the South, crossing over into southern England, where, ultimately, Roman Christianity merged with Celtic Christianity under the authority of Rome. Everywhere monks were the missionaries, and monasteries the centers of such learning and study as survived the impact of Roman Christian culture with the paganism of barbaric European peoples. The "Rule of Benedict," which was widely adopted by the monasteries, required of each monk at least two hours of reading per day. This rule made necessary the collection and copying of manuscripts and the teaching of reading and writing and the establishment of schools in connection with each monastery. With the gradual development of these monastic schools their curriculum was expanded to include grammar, rhetoric, dialectic, arithmetic, geometry, music, and astronomy—the seven liberal arts of earlier classical schools.

Meanwhile the recognition of the Bishop at Rome as the supreme head of Christianity under the title of "Father," or "Pope," had unified the ecclesiastical organization and administrative policy of the church, while the conquest of Rome by the invading tribes from the North had forced upon the Roman Church the task of the spiritual subjugation of its conquerors, with utter extinction as the only alternative. Under the stress of this new struggle with paganism much of the culture of Roman Christianity, which had gradually merged with the best of the classical culture of Greece and Rome, was lost, a remnant of learning and study surviving in the monasteries and among the clergy.

Under these conditions the highly developed catechumenate of the early church as it existed at the close of the fourth century gave place once more to a much simpler and less thorough system of instruction and discipline for the reception of pagan converts into the church. Such schools as existed during the early Middle Ages were closely allied with the church and for the most part under its direct supervision. If we accept the definition which makes religious education "a process of transmitting the spiritual inheritance from one generation to the next," then the total activity and work of the church of the Middle Ages exemplified this definition, which fairly describes its outstanding characteristics. Cathedrals with their episcopal residences and monasteries were the centers of intellectual as well as religious life. Cathedral, monastery and parish schools were the logical institutions of learning for such a period, as intelligent membership in the church and training for the ministry were the logical first aims of all educational endeavor.

As in the early church, training for the priesthood was still given in catechetical schools in connection with the cathedral churches and under the direct supervision of

[1]Copyright, 1924, by Henry H. Meyer.

the Christian bishops. Converts from paganism were asked to subscribe to certain creedal statements by answering categorically a list of questions indicating their acceptance of the fundamental doctrines of Christianity. For further instruction laymen and especially children were sent to the schools connected with the monasteries and conducted by the monks and the monks-in-training. After the fifth century the institution of the catechumenate in the older Roman section of the church fell into decay, while it never really gained a foothold in the countries to the north.

Educational Revivals

Under Charlemagne and Alfred the Great

The first widespread educational revival came at the beginning of the ninth century, under Charlemagne and his illustrious contemporary, the devout and scholarly court director of education, Alcuin. The remarkable progress made during Charlemagne's reign was the direct result of his famous "Institutes" or imperial educational decrees aimed at thoroughly establishing an intelligent practice of the Christian religion throughout his realm. In 801 and 802 royal decrees were issued making parents and godparents responsible for the instruction of children in the Creed and Lord's Prayer. The royal edict of 804 provided that all laymen who were not able to repeat the Creed and the Lord's Prayer were to fast and be scourged until qualified.

> **UNDER Alcuin and Charlemagne education consisted of three grades — (1) primary education given by the parish priests; (2) secondary education, imparted in connection with the cathedrals and in the monasteries; and (3) higher education, confined to the Palace School, the parent, in some sense, of the later universities. In all, the standard of instruction, from our point of view, was incredibly low; but it is doubtful whether more could have been accomplished in those days. One great drawback was the scarcity of books, and even of material on which to write; another was the repressive influence of the Roman church, which was more and more aiming at universal sway, and, therefore, naturally averse to anything that might cause dissension.**—Thomas Davidson in *A History of Education.*

The example of Charlemagne was followed by church councils of this period. Thus in 913 the Council of Mainz formally decreed:

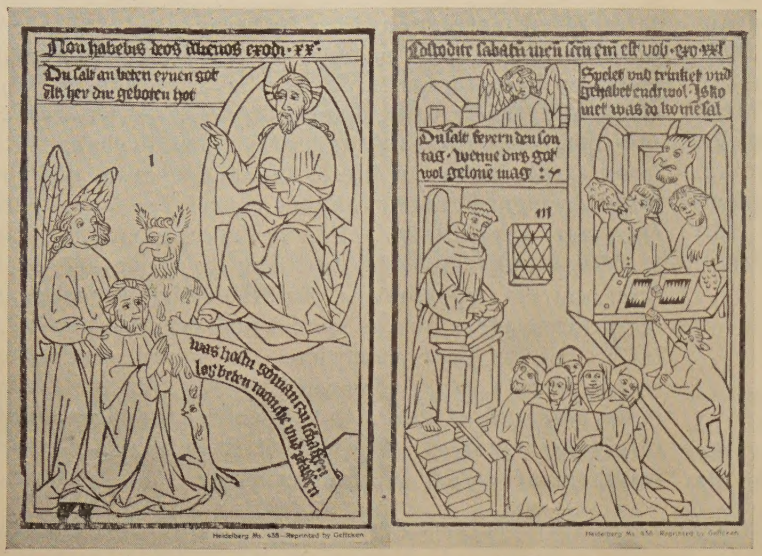
"In order that the Creed and Lord's Prayer be learned, the clergy shall continually admonish all, punishing the delinquents by the imposition of fasts and scourgings. Moreover, parents shall send their children to school, either to the convents or to the presbyters outside (parish schools) in order that they may properly learn the Catholic faith and be able in turn to teach others at home. He who cannot do otherwise, may learn both in his mother tongue."[2]

Similar decrees were passed by other church councils, as for example those of Friaul, Rheims and Tours. The Councils of Tours and Rheims also decreed that the clergy should preach in the language of the people and that the bishops should translate their homilies and instruction concerning the Creed, the eternal blessedness of God and the eternal damnation of the wicked, into the dialect and idiom of the people. This requirement was necessary in view of the fact that the language dominant among the clergy and in the monasteries, and in which the learning of antiquity was principally preserved, was Latin. These decrees led, under Louis I (the Pious), son of Charlemagne, to the institution of the first systematic catechetical instruction since the breakdown of the earlier catechumenate. The manner in which the native tribes had been brought under the yoke of Christianity—whole clans and tribes being baptized *en masse* without any previous instruction and with no immediate change either in outward manner of life or in religious rites and practices—brought it about that the church for a long period once more gave first attention to the religious instruction of adults, only gradually realizing its obligation to children and the opportunities that the religious instruction of children offers for the spread and perpetuation of the faith. Under these conditions the church confessional served largely as an educational institution for the religious guidance of adults and to which gradually children also were admitted. The age of their admission to the confessional varied in practice from seven to fourteen years.

A revival of education, similar to that under Charlemagne, occurred in England under Alfred the Great during the latter half of the ninth century. Following the example of Charlemagne, Alfred first improved the political administration of his country, therein displaying breadth of understanding and political acumen. This accomplished, he addressed himself vigorously, as had Charlemagne, to the improvement of educational conditions and opportunities throughout his realm. Speaking of the needs of this undertaking, Alfred himself complained that there were few of his subjects "who could understand the church service in English, or translate a letter from Latin into English." Consequently, he set himself the task of making elementary education universal and of affording some higher training to those prepared and able to profit thereby. Under the encouragement and patronage of this illustrious king, monastic schools flourished and parish schools were opened, while the king himself supervised a palace school for the education of his own sons and "the children of almost all the nobility of the country, and many who were not noble." Here the pupils were instructed in reading and writing both in Latin and English and were required to memorize Scripture, Saxon poetry and other gems of literature. To aid in this work he called noted educators from the continent and himself translated many Latin books into English for the instruction and improvement of his people.

With the establishment of the universities from the twelfth century on, provision was made for the more advanced training of the clergy. In the thirteenth century a new type of school, known as "burger Schulen," appeared in response to the need arising from the rapid growth and commercial development of cities. Even these city schools were at first only partially free from the di-

[2]Heppe, Schulwesen des Mittelalters.



Good Angel: Thou shalt worship one God as the Lord hath commanded thee.
Tempter: Why should you labor and worry? Let monks and priests do the praying.

Good Angel: Thou shalt keep Sunday holy, in which case God will reward.

Tempter: Play and drink and have a good time; that which is to come, will come.

Good Angel: If long life you desire; Honor thy mother and sire.
Tempter: Why do you deal so gently? They will call you a nurse-maid.
(Translation uncertain)

Good Angel: Covet not thy neighbors' good, whether ass or ox if you would be a child of God.
Tempter: Soon thou wilt be the greatest; the best cow will be thine.

EARLY EUROPEAN WOODCUT ILLUSTRATIONS OF THE TEN COMMANDMENTS FROM HEIDELBERG MANUSCRIPT No. 438 REPRINTED BY GEFFCKEN IN "FIFTEENTH CENTURY CATECHISMS."

rect authority and supervision of the church. Later still there appeared independent and private writing schools, also called "Winkelschulen," from which developed the later people's schools, providing popular elementary education in the vernacular. Schools of the lowest type were those of the country parishes. The number and variety of schools which existed even before the Reformation are noteworthy. All types were characterized by their religious motives and their emphasis upon religious instruction. In the famous Latin schools of the period, for example, the catechism was the textbook for reading and writing, while the Latin Primer consisted of selected Bible passages, the Lord's Prayer, the Ten Commandments, the Sermon on the Mount, together with stated prayers of the church. The textbooks and courses of study in use provided special materials and directions for religious instruction.

Growth of Teaching Literature

One very interesting and important factor in every religious-educational advance which Christian history records is the large volume of teaching literature which each such period has produced and which in every case has served both as a medium of promotion and as the means of perpetuating the net results. The Old and New Testaments were such bodies of literature and the Christian centuries before the invention of printing are not without other notable illustrations. Thus in the *Homilarium* prepared at his request, Charlemagne exhorts the clergy to diligent study of the Bible. The enthusiasm which this royal interest in the Scriptures awakened is reflected in two literary gems of the period, the low Saxon *Heliand,* a story of the life of Christ in verse, and Offried's old High German *Book of the Gospels,* a poetical paraphrase of the gospel story. To this period also belongs the production on an extensive scale of textbooks of instruction known as *Books for Penance and Confessional* prepared for the clergy and dealing with the art of conducting the confessional. Some of these books were written in the form of question and answer, later the distinguishing characteristic of the catechism of which they were the forerunners. The religious instruction of the confessional at first included only the insistence upon a verbal knowledge of the Creed and the Lord's Prayer plus an explanation of the seven unpardonable sins. To these were subsequently added as memory requirement the Ave Maria, and as subject matter for explanation and exhortation, the Ten Commandments.

During the thirteenth and fourteenth centuries several successive textbooks of religious instruction appeared in England under the title of "Lay Folks' Catechism." The earliest known of these was by John Peckham, Archbishop of Canterbury. It contained a brief summary of Christian teachings with exhortations to the clergy to instruct the common people. It follows in substance the declarations made on this subject by the Council at Lambeth (1281). This first "Lay Folks' Catechism" was produced in revised and enlarged form by John Thoresby, Archbishop of York. Still later the noted reformer John Wycliffe again recast and amplified this popular textbook, producing an enlarged "Lay Folks' Catechism" with due credit to Thoresby. The additions made by Wycliffe were taken largely from his earlier original Reformation tracts. Like the continental catechisms used in

(Continued on page 381)

THE VACATION CHURCH SCHOOL MOVEMENT UP-TO-DATE

Thomas S. Evans

NO modern movement of the church shows more rapid progress than that of the vacation Bible or church schools, as they are variously called. Springing up as this movement did, at several different points and with a variety of aims and purposes, the vacation school is rapidly finding its place in the annual program of any up-to-date church. It is no longer a question of forcing the vacation-school idea upon an unwilling constituency, but rather the more substantial problem of determining the exact place of the vacation school in the general religious-education program of the denomination and the churches.

Agencies Interested

The agencies most interested in the propagation of vacation schools, first of all, are the denominational Boards of Education, and indirectly therefore the various Religious Education Councils and Church Federations. Home and city missionary societies are most active in this field and the great foreign mission boards of the church are now becoming actively interested. The International Association of Daily Vacation Bible Schools has recently become the "operating auxiliary" of the International Sunday School Council of Religious Education, and the active auxiliary of the World's Sunday School Association in the founding of vacation schools in countries outside of North America, including the greater part of the foreign mission field.

The Religious Education Council of Canada has recently appointed a standing committee on vacation Bible schools and the various provincial and state councils of religious education throughout the United States and Canada are rapidly incorporating vacation-school commissions or committees into their regular organizations. New York, New Jersey and Pennsylvania have vacation-school sections in their general departments of religious education. New York is planning fifteen institutes on vacation-school work in various sections of the state. Pennsylvania will have at least two large institutes and New Jersey has a special week-day and vacation-school committee with an employed secretary on full time. Maine has just added a vacation-school committee to the state organization and employed a promoting secretary.

Channels of Promotion

In many of the large cities the promotion work is actively carried on through a commission of the local Church Federation, notably New York, Chicago, Washington, Pittsburg, Cincinnati, Cleveland, Detroit and Saint Louis. Historically the Northern Baptists were the first in the daily vacation Bible-school field, followed closely by the Presbyterians, United Brethren, and a few other denominations. More recently the Methodists, Protestant Episcopalians and a number of the southern denominations have been taking up the promotion of vacation schools in an active way. At the A. M. E. Zion Sunday School Convention last summer it was agreed that this denomination would promote vacation schools during the coming year, particularly in the South. It is through these denominational channels that vacation schools probably will be most successfully promoted in the United States and Canada during the next few years.

The fact that only a few of the denominations have yet developed a complete system of vacation-school promotion makes it impossible to secure accurate statistics, but the following facts, based upon reports received from about 3,600 schools, will be interesting in showing the tendencies of the movement:

Types of Schools	
73%	Denominational
9%	Community
18%	Federated

Teachers	
Paid	18.5%
Volunteer	81.5%

Ages of Pupils	
Intermediate	15.5%
Junior	36.3%
Primary	29.6%
Kindergarten	18.6%

Missionary offerings, averaging $13.85, were reported by 49% of the schools.

It is interesting to discover that far the largest number of vacation schools are to be found in the comparatively narrow belt in the United States running from New York on the east, through New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Kansas, Colorado and California. It will be observed from the above statistics that the denominational schools are far in excess of those conducted on a federated basis. The earlier method of holding a so-called "community school" is rapidly passing out of existence. The vacation-school idea is being incorporated into the life of the church in a manner similar to that of the early history of the Sunday school. It is generally agreed that the types of schools listed with reference to their desirability are somewhat as follows:

Type I. Denominational School—a school conducted by a single local church, open to all the children of the neighborhood.

Type II. Denominational Cooperative School—a school conducted by a single denomination or a local church, with the general promotion, standardization of plans and other acceptable elements under the direction of an advisory board of religious education, officially representative of a group of cooperating churches.

Type III. Interdenominational School—a school organized by, and functioning under, an interdenominational board of religious education, officially representative of the group of cooperating churches and other interested agencies.

Type IV. Community School—a school for all the children of a community, organized and conducted by a com-

mittee or agency representing the entire community and having no official connection with the churches.

It will appear, from the study of the statistics on ages of pupils, that the vacation school cannot be confined to the children's department of the ordinary Sunday-school grouping. More and more the vacation school is being considered as closely related to week-day religious education, and the whole program of the church—Sunday, week-day, and vacation—is being organized in some unified fashion. This point of view is also being recognized by students of curriculum and by the publishing houses in the production of textbooks.

Another interesting fact is indicated in the greater emphasis which is being placed on missionary offerings from the children in the vacation schools. It is not that the amount of money actually received will ever be a very substantial sum, but that the vacation school is being more and more recognized as an opportunity to teach the children the world point of view of Christian life and service and to give them an opportunity to contribute toward the providing of vacation schools for the children of other countries, thus inculcating in a powerful way the missionary idea in terms which the children can readily appreciate. Another interesting observation is that the average cost of vacation schools per pupil, for an average period of five weeks, is but seventy-four cents. What other church activity of equal value can be carried on at so small an expense?

One of the strongest testimonies to the genuineness of the vacation Bible-school service is found in the vital interest which is being taken by a very considerable group of representative business and professional men located in and about New York City. For the past twenty years a group of men whose names stand high in the list of metropolitan business leaders have given generously of their best thought, time and money toward the promotion of the vacation-school movement, not only in North America, but throughout the world. It is quite generally true in rural districts and local communities that the vacation-school idea not only appeals to the virile youngsters but commands the interest and enthusiasm of the stronger men and women of the community. Its teachers come from some of the best of those engaged in public education and its more artistic phases engage the attention of conservatories of music and leaders of the arts and crafts. It should not be forgotten that one reason for the appeal of the vacation school is the fact that it combines the application of vital Christianity to the life of the coming generation with patriotism of the highest order, through a program which arouses the enthusiasm of any group of children.

Courtesy Int. Asso. of D. V. B. S.

A Presbyterian Colored Mission in Louisville, Ky.

Courtesy Int. Asso. D. V. B. S.

National Sunday School Convention of Cuba, held at Matanzas, Cuba, June 19-21, 1923.

Full opportunity was given at this gathering for the presentation of the daily vacation Bible-school work.

This picture shows the meeting in the Liberty Plaza just following the Sunday-school parade. The statue is that of José Marti, the Cuban patriot.

RÉSUMÉ AND FORECAST FOR VACATION SCHOOLS

DURING November there was held at the Chicago Beach Hotel a general conference of vacation Bible and church-school workers, bringing together from Canada and the United States representatives of the principal denominational vacation-school leaders, of state councils of religious education, local church federations and independent vacation-school groups. Among the two hundred delegates were those who represented not only the denominational types of vacation schools but also such types as the "All-Bible School," promoted by the Reverend A. L. Lathem of Chester, Pennsylvania, and the schools promoted by the American Institute of Religious Education. This was probably the first gathering ever held in which all of the different types of vacation schools were explained and freely discussed.

It was very evident in this conference that the vacation-school idea has gone far beyond the point where it can be controlled by any particular organization or confined to any narrow type of program or curriculum. The essence of the idea is contained in the conduct of a school during the forenoons of five days a week, during a period of about five weeks of the summer season, usually in a church, by teachers trained in religious education. The basic elements of the program are worship, music, Bible story and memory work, dramatization, pageantry, expressional activities and patriotism. From these elements a great variety of programs has been evolved and it would be difficult to state just what form of curriculum produces the best results.

The conference in its session considered vacation-school relationships, the daily program, standards and educational possibilities, textbooks and literature, and methods of promotion. When the matter of relationships was discussed, it was clearly evident that the bringing of the International Association of Daily Vacation Bible Schools into an organized relationship with the International Sunday School Council of Religious Education was most desirable and that further unification should be secured in the promotion work of the large cities through the church federations or the religious education councils as they now exist. It was also emphasized that the most important relationship of the vacation school is that which it sustains to the local church, of whose annual program the vacation school is becoming more and more a normal part.

The educational possibilities of the vacation school were very clearly set forth, the point being clearly made that flexibility of standards is more desirable than uniformity according to any formal classification. However, it was generally agreed that the standards of a vacation school should include a minimum of fifty hours of actual teaching, supervision by a church or a board composed of official representatives of the cooperating churches, adequately trained supervisors and teachers, an adequate program of training in departmental worship, courses of study approved denominationally or interdenominationally, departmentalization or close grading of the school, satisfactory church physical equipment for religious education, a proper closing recognition service, records and reports carefully kept up and supplied to the proper authorities, and a missionary offering for the extension of vacation schools. These standards are of course by no means fixed and are not presented authoritatively.

Here, then, are three campaigns which call for the united effort of all the churches, none of them requiring any surrender by the churches of any denominational loyalty: the conflict with the forces of physical might, conflict with the forces arising from control of the material goods of this world, the conflict with a public opinion at times the expression of animal and mob instincts. These three constitute a veritable triune anti-Christ whose overthrow will require all the power of the church. Moreover, victory can finally come only at the cost of an effort at religious education which shall seize the growing minds of successive generations so firmly and thoroughly as to amount virtually to a making-over of human nature.

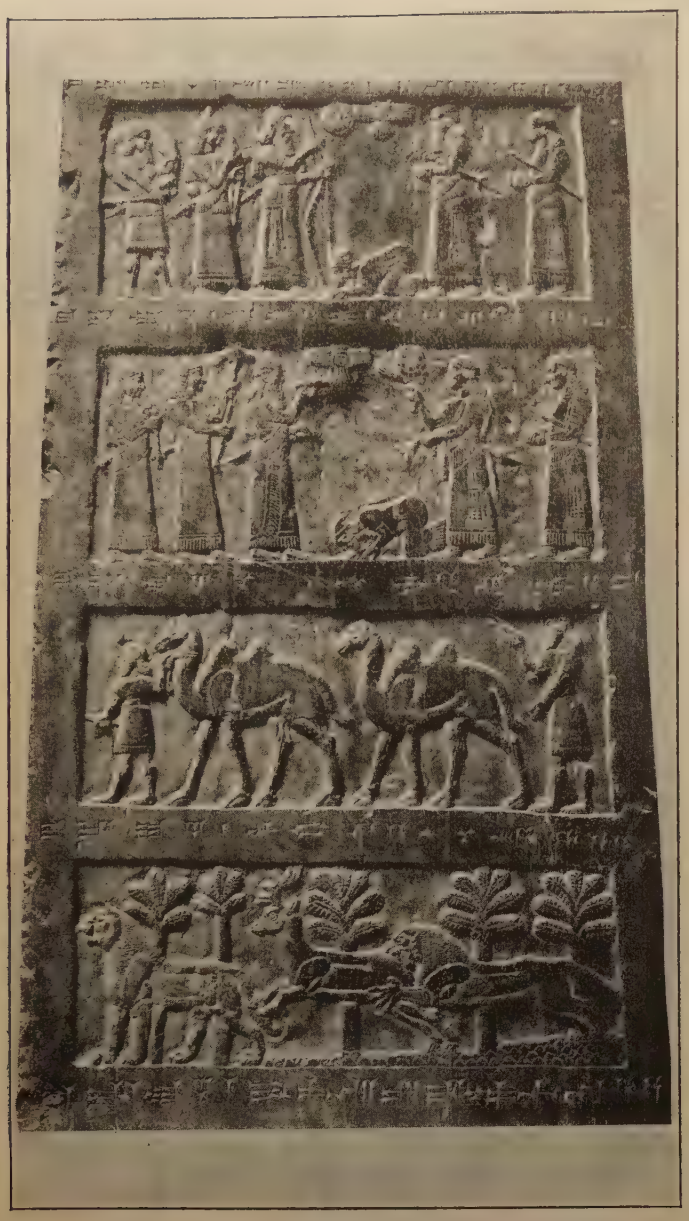
— BISHOP FRANCIS J. McCONNELL —
in *Living Together.*

In the field of textbooks for vacation schools it was set forth that the International Lesson Committee of the International Council is proceeding steadily with a scientific study of existing textbook material, with a view to the preparation of a complete correlated, graded system of religious-education texts, applicable to the Sunday, week-day and vacation sessions of the church school. Meantime, while this systematic curriculum is being prepared, the various denominational publishing houses are putting out more and more satisfactory texts, and it was generally agreed that vacation-school promoting organizations should list and recommend these books, rather than make an independent effort to produce new material.

In the field of promotion it was generally agreed that the best channels through which vacation schools may be permanently set up are those of the denominations, including the foreign, home, and city mission societies of the churches, the church federations in the great cities and ultimately the re-organized International, state, provincial and local councils of religious education.

The success of a vacation church school is very largely determined by the caliber and training of its corps of teachers. It is very encouraging to note that the training of vacation-school teachers is being included in the regular summer-school programs of the International Sunday School Council of Religious Education, the state councils and the denominational summer schools. Special insti-

(Continued on page 383)



THE "BLACK OBELISK" OF SHALMANESER
The second picture shows Jehu, King of Israel, paying tribute to Shalmaneser III. The kneeling figure is Jehu.

SENNACHERIB KING OF ASSYRIA

By William M. Nesbit

Teachers and pupils who are studying Course 13 of the International Graded Lessons will find this article of especial value if read in connection with Part 3.

Pictures from *The History of Babylonia and Assyria*, by Robert W. Rogers. Used by permission.

HISTORY gives us many names which are to the casual student names and nothing more. The idea that history is but a mass of names and dates is, by the way, the reason why so many turn from it as a dead and uninteresting subject. In Bible history are found many names that are as meaningless to us as was that of Tut-ankh-Amen prior to the recent discovery of his tomb. We need to realize that behind every name is a personality, and that our study of history, either profane or sacred, will become a matter of living interest as we are able to recall to reality those personalities, to look on them as men and women who lived and felt and did, even as we of today live and feel and do.

Sennacherib, king of Assyria, is mentioned a number of times in II Kings (chapters 18 and 19), II Chronicles (chapter 32) and Isaiah (chapters 36 and 37). What are we able to tell concerning this man, that in our thinking he may be something more than an empty name? During the last seventy-five years a number of inscriptions in the ancient cuneiform character have been found which, fitting in with the information contained in the Bible, reveal to us much about Sennacherib and his career.

He was a king of Assyria. The Assyrians were a people of Semitic stock: that is, they were near relatives of the Arabs, the Canaanites, and the Hebrews. They spoke the same language as their neighbors and kinsmen in Babylonia. In fact it is quite likely that Assyria was originally a Babylonian colony (as is implied in Genesis 10: 9–11). Like the Babylonians, they were a people of considerable civilization. They built vast temples and palaces, whose ruins are so tremendous that even at this day they fill men with amazement. But they differed from their Babylonian brethren in one very striking respect: the Babylonian was a cultured lover of peace who fought only when he had to; whereas the Assyrian was above all else a fighter who seemed to regard war as the chief business of life. Babylonian kings in their inscriptions boast much of the building or rebuilding of temples or palaces, of the opening of canals, and of their faithfulness in the worship of the gods—barely mentioning the wars in which they engaged. This is true even of the mighty conqueror Nebuchadnezzar. The Assyrian kings, on the other hand, have left for us annals that are monotonous with their unending story of savage warfare and of cruelty almost beyond belief.

Some Assyrian king in the dim and distant past had hit upon the idea of organizing a standing army, a body of men who were professional fighters, whose entire life should be given up to war. These specialists in the art of bloodshed were disciplined and trained until they formed a great machine for destructive purposes. Inasmuch as other countries at the time depended almost entirely upon raw and untrained levies hastily gathered upon the outbreak of war, it is easy to comprehend that the Assyrians could master all their opponents. With this terrible weapon in their hands, the kings of Assyria set out to conquer the world. Generation after generation their little kingdom grew, conquering peoples to the north and south and east and west, until it practically filled the vast extent of Mesopotamia and extended southward into Arabia and northward into what is now Persia. But the eyes of the lords of Asshur were turned longingly toward the west, to Damascus, the beautiful "Eye of the East"; to Tyre and Sidon, the opulent centers of the world's business life; to Samaria, the "Crown of the Pride of Ephraim"; to the five great cities of the Philistines; and

to the famous stronghold among Judah's hills, Jerusalem, the "Mountain of Jehovah's House."

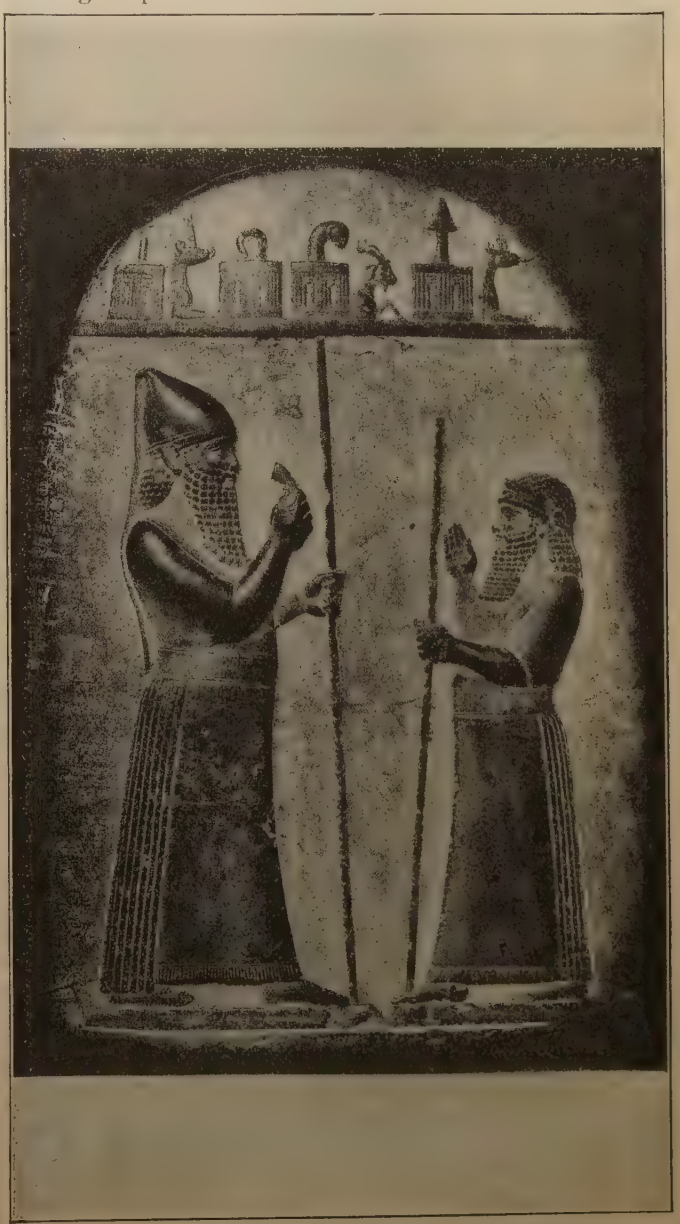
A century and a quarter before Sennacherib's birth, Shalmaneser III of Assyria had sought to extend his empire to the Mediterranean coast. His first attempts were foiled by a powerful alliance of the kings of the West under the leadership of Ahab, king of Israel, and Ben-hadad II of Damascus; but, after the deaths of Ahab and Ben-hadad, the alliance was shattered, and Shalmaneser laid waste the territory of Damascus and frightened Jehu, the new king of Israel, into paying him heavy tribute (B. C. 842). For over a hundred years after this, however, the Assyrian power had been in the hands of weak kings; and the peoples of Palestine had forgotten the terror of Asshur. Then, in 738, the mighty Tiglath-pileser IV had rudely awakened the peoples of the West from their dreams of security, when he burst in upon them with an overwhelming Syrian army and brought the terrified kings cowering to his feet. Among those who paid him tribute was Menahem, king of Israel. Five years later Ahaz, king of Judah, assailed by the armies of Pekah, the new king of Israel, and Rezin of Damascus, appealed to Tiglath-pileser to save him; and the Assyrian king had led his invincible army into Palestine, destroyed the ancient kingdom of Damascus, and crushed Israel, deporting a large portion of its population and setting up Hoshea as king over the fragment of a country that remained. Six years later, Tiglath-pileser's successor, Shalmaneser V, on learning that Hoshea had rebelled, marched into Palestine, defeated the Israelite army, taking King Hoshea prisoner, and laid siege to his capitol, Samaria. Samaria, however, withstood the Assyrian siege for three years; and King Shalmaneser died before it was finished; so the captor of the city was Sargon II, the father of Sennacherib. In order to prevent any further attempts at rebellion, Sargon deported some 26,000 of the Israelite people and settled them at the other end of his empire (B. C. 722). The Assyrian kings had so scientifically worked out this method of dealing with conquered peoples, and selected so carefully what classes of a population they would carry away, that all elements of leadership were taken out of the country. Then Sargon brought into the land of Israel captives from other countries; and the result of this mingling was the complete destruction of Israelite nationality. From that time on, Israel became "the Lost Ten Tribes." The little kingdom of Judah, under King Ahaz and, later, his son Hezekiah, still remained and continued to pay tribute to the Assyrians throughout the reign of Sargon. Once or twice Judah was almost persuaded to join in rebellions by other countries, but prudently drew back in time.

At length, however, the news was carried throughout his vast domain that the great Sargon II had been killed in battle, and that the new king of Assyria was a youth, not much more than a boy. Immediately all the dissatisfied vassals of the Assyrian crown resolved to strike for liberty. A magnificent embassy from Babylon appeared in Jerusalem, bearing to Hezekiah the greetings of the Babylonian king, Merodach-baladan. Exactly what they said we do not know; but the result of these negotiations and others like them was an anti-Assyrian alliance of many little countries, under the leadership of Merodach-baladan in the East and of Hezekiah in the West, backed up by the power of Egypt.

The young Assyrian monarch, Sennacherib, was confronted by a situation that might easily have brought dismay to a man of much riper years. Rebellion was on every hand. He had, however, inherited the energetic spirit of his father, together with Sargon's wonderful army. He gave his enemies no time to get together, but immediately hurled his army upon Babylon and crushed the forces of Merodach-baladan. Then he overwhelmed Babylon's neighbors, and so trampled out rebellion in the East. Now he turned his attention to the West; and his terrible war-machine swept toward Palestine.

One after another Hezekiah's allies lost their nerve and surrendered to Sennacherib; until, of the vast alliance, there remained only Egypt, Judah, and Judah's old enemies, the Philistines, now by the strange turn of fortune their most faithful friends. Sennacherib attacked the Philistine cities first; and, one by one, they went down before him. Egypt and Judah tried desperately to save them; but the Assyrians forced Hezekiah's army back into the hills, and put the Egyptians to flight in the Battle of Eltekeh.

Having disposed of the Philistines and shaken off the

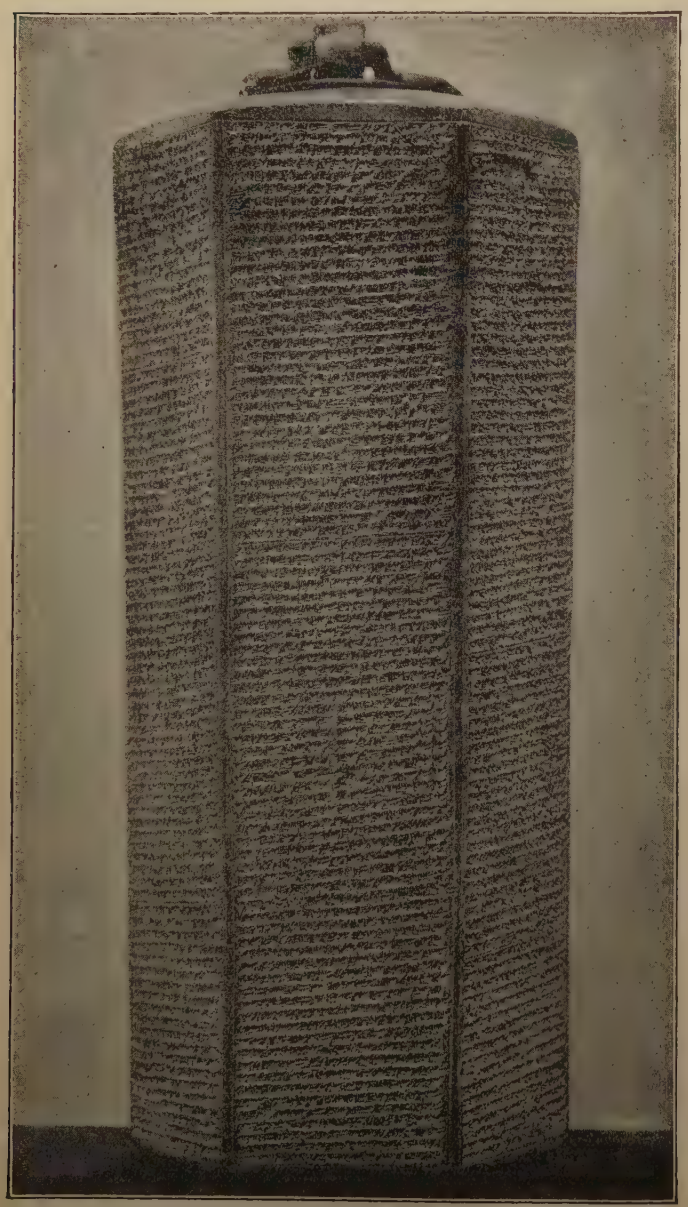


A BABYLONIAN BOUNDARY STONE

The taller figure is the portrait of Merodach-baladan, the king of Babylon, who formed an alliance with Hezekiah, King of Judah, and was driven from his throne by Sennacherib.

Egyptians, Sennacherib turned the might of his terrible armies into Judah. Forty-six of Hezekiah's fortified cities were captured and plundered. As Sennacherib himself says: "And of Hezekiah, the Judæan, who had not submitted to my yoke, forty-six strong cities, with walls, the smaller cities which were around them, without number, by the battering of rams and the assault of engines, the attack of foot-soldiers, mines, breaches, and axes, I besieged and captured them; 200,150 men, young, old, male and female, horses, mules, asses, camels, oxen and sheep without number I brought out from them and counted as booty. (Hezekiah) himself I shut up like a caged bird within Jerusalem, his royal city." (The Taylor Cylinder, translated by Rogers in *Cuneiform Parallels*).

Hezekiah in dismay begged for peace, which the Assyrian agreed to grant, on condition of receiving an enormous indemnity in gold and silver and all sorts of costly wares. "And Hezekiah gave him all the silver that was found in the house of Jehovah, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of Jehovah, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria" (II Kings 18: 15–16). But, after he had received this treasure, Sennacherib broke his agreement that there should be peace, and sent the Rab-shakeh, one of his officers, to demand the absolute surrender of Jerusalem.



The famous six-sided prism, popularly known as the Taylor Cylinder. On this prism is inscribed Sennacherib's own records of his campaigns. On the side here shown he tells of his campaign against Hezekiah, king of Judah. This prism was translated into English by Professor Robert W. Rogers.

Hezekiah was in despair. All his allies that had not deserted him had been conquered. His outlying fortresses had been taken. There was left to him but the remnant of an army within the walls of Jerusalem. He had given up all his treasure, on Sennacherib's promise of peace, only to find that "the King of Kings" was absolutely without honor. He appealed now to Isaiah the prophet. For nearly forty years Isaiah had watched the oncoming of the Assyrian. In his boyhood he had seen the cowardly Menahem pay tribute to Tiglath-pileser. He had tried in vain to persuade Ahaz to trust in Jehovah and not to place himself in Tiglath-pileser's power. Again and again he had told his king and countrymen that it was folly to plot against Assyria; for the Assyrian was the rod with which Jehovah was punishing the nations. Now, however, the Assyrian had gone too far; the rod had forgotten that it was but a rod. "Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that wieldeth it? as if a rod should wield them that lift it up, or as if a staff should lift up him that is not wood" (Isaiah 10: 15). The prophet therefore bade Hezekiah defy Sennacherib; for God would save the Holy City. "Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land" (II Kings 19: 6b-7a). The word of the prophet came to pass. Sennacherib received report of a new uprising in Babylonia, and hurriedly withdrew his army from Palestine. This was in B. C. 701.

The history of Sennacherib is the record of unending war, of bloodshed without surcease, of ceaseless barbarities. He had the aggressive energy of his father, Sargon, without Sargon's genius as an empire-builder and a statesman. He was but a destructive savage. The supreme illustration of this is his treatment of Babylon. Having overcome the renewed attempts at revolt, he determined on the utter destruction of the conquered city. "Thereupon ensued one of the wildest scenes of human folly in all history. The city was treated exactly as the Assyrian kings had been accustomed to treat insignificant villages which had joined in rebellion. It was plundered, its inhabitants driven from their homes or deported, its walls broken down. The torch was then applied, and over the plain rolled the smoke of consuming temples and palaces, the fruit of centuries of high civilization. All that the art of man had up to that time devised of beauty and of glory, of majesty and of massiveness, lay in one great smoldering ruin. Over this the waters of the Euphrates were diverted that the site of antiquity's greatest city might be turned into a pestilential swamp" (Rogers, *History of Babylonia and Assyria*, vol. II, p. 381).

About fifteen years after his first invasion of Palestine, having as he supposed at last ground out all other resistance to his supremacy, Sennacherib again brought

(Continued on page 382)

GLORIOUS UNREST[1]

By Margaret Slattery

> Divine unrest, thrice blessed
> Are they by thee possessed—
> Searching to find, seeking to know,
> Over the sea of life they go—
> Eager for God.

THE sea was calm this morning, so calm that the sailboat which put bravely out at dawn came back with motor puffing noisily. No slightest breeze stirred the bayberry along the edge of the great rocky cliff; on the white beach the waves broke lazily. A fellow sojourner at the inn joined me as I sat on one of the smooth ledges that tempt us from the rough path on the marginal way. She carried a soft cushion and a dainty portfolio with writing materials. "What a morning!" she said, "so restful, so still, so full of the peace of God! It is heaven. Don't you love it?" I hoped she would not notice that I made no reply, for I do not like such mornings. This stillness, this immobility, this dreamy sky and sleeping sea are not "heaven" to me. I like mornings when the sea is bold, when it breaks on the solid wall of rock, and pushes its way over the smooth sands to remold the dunes as it will. I like mornings when the wind sweeps the clouds from the sky and bends the bushes till they touch the earth, when sailboats dance gaily along on the horizon and small craft tear at the anchor and struggle to be free. On such mornings the meaning of life is clearer to me; heaven seems a brighter hope and God seems very near. On such mornings I can face the wind. I am not afraid when they tell me that beyond the clear horizon lurks a storm. I can watch the little boats and say with Walt Whitman,

"Sail forth—steer for the deep waters *only*,
Reckless, O soul, exploring—
For we are bound where mariner has not dared to go,
And we will risk the ships, ourselves and all!"

"Peace, and There Is No Peace"

But none of these things could I say to my chance companion whose face was as calm as the sea. I knew her background, enough of the world's possessions to know no slightest need—not enough to feel the heavy weight of gold and goods—a lovely home, a prominent citizen husband, indulgent and kind, children just married, and married well, a church woman with offices in many societies and the teacher of a Bible class of girls. She opened the dainty portfolio and showed me the post cards she was to send to these girls. They were of the sea in all its many moods. The girls worked in the factories of the great inland manufacturing town from which she came. It must be very warm there on such a day and this calm stillness, this hush, this peace; how the whir and crash of the great machines would have burst in upon it, destroyed it utterly, had it not been too far from the noisy ways of men. She wrote the cards carefully. They would carry her good wishes to many homes in those crowded, scorching streets and the girls would appreciate them and think longingly of the ocean that most of them would never see; a few had misty memories of gray waters whitecapped, seen from their mothers' arms as the great ships plowed through them toward the shore. When she had completed the writing she spoke again of the peace spread "like great sheltering wings about us," condemned with strong words the restlessness in churches of our day, the questioning of creeds, the tendency on the part of leaders in the church to enter the sordid market places of the world, to concern themselves with affairs better left to governments.

After a moment's silent gazing at the silent sea she talked of the youth of our day, of their godless ways, their lack of reverence and faith; she did not speak with sadness, she spoke with condemnation, thanking God that she, in her youth, was not as one of these. She spoke with longing for the days of the past, "when America was a Christian country, feared God and served him." I ventured that America is more Christian now than in those days long past. She gasped out her shocked surprise. I reminded her that, in that past, Christians, north and south, held brother men as slaves, bought them, sold them, beat them or were kind to them as the case might be, considered them as goods and chattels because they were born under burning suns and their skins were black. I reminded her that, in that past, it was a lawful thing to sell to your brother man the thing that made him beast and thief and murderer; a respectable thing to make money out of his weakness, to take what would have paid rent, purchased coal and bread and shoes; an honorable thing to give and accept that money for the work of the church and the spread of the gospel of love. I reminded her that, in those old days, poverty meant no education—the curse of ignorance that dwarfed and damned; that, in those days, childhood was unprotected and might be exploited at will, without protest on the part of church or state. I said I was not troubled by regrets as I thought of the religion of the past, only distressed lest the religion of the present should be content with its inheritance. I asked her if she remembered the line from Sam Walter Foss, in his call to face old questions with new answers,

". . . our work is never done,
For a father's catechism never fits a father's son."

She answered that God, in his own good time, would take care of all these things. "Without us?" I asked. She did not answer for a moment, then in her calm, even voice that revealed no stirring of the soul, she said, "I think our part is negligible. I leave all these things with him."

After that, we talked of books and music and cities we had seen around the world. When she left me the very air was motionless. In the dreamy silence the passers-by on the marginal way spoke softly.

[1]Copyright, 1924, by Margaret Slattery.

But I knew this was not God's peace. "Peace," they cry, "Peace, and there is no peace." I have no liking for such quiet seas, such motionless air roundabout me and above, such quiet and careless craft rising and falling without a hint of longing for the great deep sea, such futile waves, such dead content.

No Wall Can Stop the Progress

The wind has come, as Captain Donald predicted that it would. All night it has been blowing. It is a different world. As far as the eye can reach the sea is covered with whitecaps, the sails fly along on the horizon. The little boats that yesterday sat dully on smooth waters are mad to be free; the motor boat sinks out of sight in the trough of the wave, only to rise triumphant and take the plunge again. On that long, sandy beach there is the steady swish and boom of breakers; they are stealing the sand from the bar and carrying it out to the point where the river enters the sea. In my room I have a sketch of this beach as it was fifty years ago. Great changes the restless waves have made in these long stretches of sand, less marked though definite changes in the masses of solid rock that make the gorgeous cliffs along the marginal way. A thousand years ago, five thousand, what was it then? I like this restless sea tearing down and building up. Its unrest is its strength and power. It searches out the weak places and they yield. It finds them as unerringly as time finds the weaknesses of men and kings. Even the things man proudly calls "as solid as a rock" yield to the great unrest that sends wave on wave to mock their strength. No wall of granite rising many feet above it, frowning down upon it, can stop the progress of this mighty unrest, born in the mysteries of the sea. How good for the human spirit is this mighty, restless, seething thing! It is like *life* itself. How reassuring after the seeming peace of yesterday's calm of dead content! How comforting the pounding of the waves upon the dull shore that fain would be left undisturbed, left to be *forever* as it is today! God will not let it lie content. Something better yet, greater beauty, deeper bays, more glorious harbors, more room for man, He whispers in the scattering spray. Ah! this is peace; to know this is to be in very truth content, content with *change*. To look upon this day, when all things old as in a flood are drifting from the anchors that men fondly dreamed would hold them steady in the wildest storm, and know that all is well, to feel the tug at one's own soul that bids him cut the rope and follow, this is the peace that passeth understanding, this is God's peace.

Not ten years yet since that day when the shot that set the world aflame was fired in a tiny town. In that day King Constantine was hailed as savior in the streets of Greece; now he is dead, died of a broken heart, in exile. King Carl of Austria is dead, in exile, and his queen is pawning her jewels that she may care for her children. The White Czar of all the Russias, Nicholas, is cruelly murdered and men search in vain for his resting-place. The Sultan hides, a refugee, protected by foreign troops. The Kaiser, Wilhelm II, saws wood in Holland and remembers; some say he has ceased to hope. Some, looking, see *despair;* they see no dangerous shoals being washed away, no new land being built, no deepening harbors, no enlarging spaces where man's soul may grow. They look upon changing governments and see death, not life; they look upon youth, see the dark scum and feel all life polluted at its source. They see the lovely thing called innocence and, worshiping it, forget that virtue is even greater; they look with dismay upon girlhood as it goes bravely out into a man's world, sharing its responsibilities and its temptations. "What now will the world do for mothers?" they cry. In the blinding spray of the fierce waves pounding upon old ways and days, they catch no glimpse of the breaking down of the double standard, that thing of death. Their eyes fastened upon that wreckage of the little ships that had no pilot, they fail to see the great lights of knowledge and experience being built as beacon and warning to all youth for generations yet to come. They fail to see boyhood beginning to be trained for fatherhood as wisely as the best of girlhood has long been trained for motherhood, that the children in a day to be may have *parents* fit and fine.

"The world is a seething cauldron of passion and sin," said my chance companion on the day of calm, "and its end is near." "The world is being swept by a refining fire that shall destroy the stubble and leave the gold—gold which we may, if we will, make into those holy vessels that shall bless and save mankind." I know it on this day when there is no calm, when neither the birds nor the clouds are still, when the trees sway in the rushing wind and the sea tosses restlessly for miles along God's changing shore.

It was late tonight when the storm burst upon the sea. No one now could walk with safety that long beach beyond the dunes, no one would dare the marginal way; the sea tears in mad fury over both. The night is black and the howling wind is a thing of terror. I stand with both arms wound about the stout pillars on the long verandah. I brace myself against it. Without clinging to the rail I dare not take a step; one making the attempt has failed and now, breathless and speechless, holds fast. I am a very little thing, a puny, helpless thing, in the wild darkness of this storm. Where is my power, a boasted part of that thing called so proudly *man?* I share the fear of my chance companion on that day of hush and calm.

Then suddenly I am not afraid. There was a Man. It was in a raging storm like this that he stood undismayed, that he spoke the word, "*Peace.*" He can do it still. He speaks now over the storm-tossed sea of life. If he be obeyed, all will be well. His is the calm that brings no death, his the glorious unrest that will, one day, bring the peace born of good will, nourished by righteousness, guided by justice, able to establish upon the earth the kingdom of heaven. If man will not accept that peace, never can he bring humanity's ship to safe harbor.

From Good to Best

Do you share this glorious unrest that must forever beat upon the shores of life, seeking to make them fit for man; that must forever hear the call to break old moorings and venture out upon the search for more of good; that knows no content while safe harbors for the soul are undiscovered still? Of all mankind, the teacher needs most fully to share it, for he lives with youth, in whom God planted the seed of it. That seed the *teacher* may neglect and leave to die, its mission unfulfilled, or, if he will, he may nourish it until it bring forth fruit that shall supply man's need. For unrest drives the soul from good to better, then to best.

A MOTHER AND DAUGHTER BANQUET

By Phebe A. Curtiss

NO one of the stated social affairs of the present-day church may be made more beautiful or more productive of definite results than the "dinner" or "banquet," which is prepared for the mothers and daughters together. Such an affair is very appropriate if held during the week either preceding or following Mother's Day. The plans should all be carefully made long enough in advance to insure the perfection of every detail. No pains should be spared to interest every mother and daughter, and for the girls who have no mothers of their own, women should be found who will fill those places for the occasion. The girls should be allowed to assume every possible responsibility because the more responsibility they have the more it will mean to them.

Decorations

In our church last year the colors lavender and pink were chosen to be used in all the decorations. One class of girls designed and made the programs and they were all made entirely by hand. There was a monogram made of the "M" for mother and the "D" for daughter, the "M" being in lavender, the "D" in pink. This monogram was mounted on a white folder, the shape of which was determined by the monogram. On the outside was the name of the church and the date, and on the inside the program, all of which was printed very artistically. This meant a great deal of work, for two hundred and fifty were made, but it was quite worth while, for the programs made beautiful souvenirs.

Another class made very attractive lanterns in the same colors to cover the hanging lights in the rooms. These lanterns softened the light and at the same time were very decorative. The four large posts were wound around with crepe paper and very realistic wistaria vines in full bloom. On the tables were bowls of lavender and pink sweet peas and lavender and pink candles.

The dinner was served by some of the women of the church who are so unfortunate as to have no daughters.

The Program

After the dinner there was a very enjoyable original program which delighted every one who was there. There were four toasts, each one descriptive of the mother, and all were most gracefully and fittingly handled by the girls. The first toast was *My First Sweetheart*, then *My Best Comforter*, which was followed by the solo, *There! Little Girl, Don't Cry!* Then came the toasts, *My Wisest Counsellor* and *My Truest Friend*, after which one of the girls sang *Mother o' Mine*. One of the mothers then responded to the toast *Our Greatest Blessing*, which, of course, was our daughters.

The subject of the evening was *Ideal Womanhood*, and very fortunate indeed were the mothers and daughters who heard it.

A Candle Lighting Service

The program concluded with a candle-lighting service which was prepared for this occasion by the writer of this article, who presided over the affair.

A hostess had been selected for each table. She had been provided with the articles which were needed to carry out the service and had also been instructed just when to pass them to the others so they would have them at the proper time. These were tiny lavender candles and the mothers' pledges (typewritten) for the mothers, and little pink candles and the daughters' pledges for the daughters. When all was ready, the following service was carried out.

First girl entered carrying an unlighted candle (pink):

"I am the *Spirit of Comradeship*. When a mother and daughter have me with them, they have good times together. The mother interests herself in the things the daughter enjoys and the daughter gives attention to the things her mother likes. They take long walks together in God's great out-of-doors; they sit together and while one works with flying fingers, the other reads from some favorite author. They, together, prepare good things to eat; they sing together; they pray together; their interests are together!"

Second girl entered with unlighted candle:

"I am the *Spirit of Confidence*, and without me no mother and daughter can be perfectly happy. I am very sensitive and easily driven away and after I am neglected it is difficult indeed for me to find my rightful place again. Fortunate are the mother and daughter who understand how necessary I am to their happiness."

Third girl entered with unlighted candle:

"I am the *Spirit of Trust*. Sometimes a daughter cannot understand why her mother does not comply with her wishes, but when I am present I help her to see that the wider experience of a more mature mind guides the judgment and mother knows best. On the other hand I help the mother to believe in her daughter even when, sometimes, she is hard to understand."

Fourth girl entered with unlighted candle:

"I am the *Spirit of Patience*. Without me the road that mother and daughter travel would be a rough one indeed. I keep the mother from being intolerant when the daughter wants to try her wings and when modern fads and fancies woo her; and I help the daughter to close her eyes to that which seems odd and old-fashioned in the mother's ideas and see only the interested, unselfish mother there."

Fifth girl entered with unlighted candle:

"I am the *Spirit of Sympathy*. I keep the mother young by helping her to live her daughter's life with her. I interest her in her daughter's friends and occupations and I interest her daughter in everything that concerns her mother—the joys, the sorrows, the problems—all that go to make up her life."

A woman who was fortunate enough to be both "mother" and "daughter" and had her own mother and daughter there, entered. She carried a large lavender candle and it was lighted.

She said: "I am the *Spirit of Love*. Without me none of these other spirits, beautiful as they are, can live. I make Comradeship glad. I encourage Confidence and Trust while Patience and Sympathy are entirely dependent upon me. We all work together to make the relationship between mother and daughter beautiful.

"And now, I will light your candles, Comradeship, Confidence, Trust, Patience and Sympathy" (lighting each one as she spoke the name) "and you may furnish the lights from which the mothers may light their candles."

The "spirits" then went to the several tables and allowed the hostesses to light their candles from the ones they held. The *Spirit of Love* continued: "And now, mothers, after you have lighted your candles, you may stand and we will make our pledge together:

"We promise to cultivate these spirits who have spoken to us tonight and let them rule our lives. We want to be *mothers* in the truest sense to our daughters."

And then Love said: "And now the daughters may light their candles from their mothers' candles and we will make our pledge together:

"We, too, promise to cultivate these spirits and thus be better daughters to our mothers. We will honor them by trying to live up to the ideal womanhood of which we have heard tonight."

A word of prayer closed the service, and the guests departed.

Courtesy of the Int. Asso. of D. V. B. S.

D. V. B. S. Picnic, of the Kindergarten and Primary Departments, Brockton, Mass.

THE VACATION SCHOOL AS A MISSIONARY AGENCY

By Adaline Guenther

THE most outstanding development of the vacation-school movement during the last season was its extension into coal mining camps, cotton mill villages, summer resorts, more widely than before into frontier missionary districts of the country, and farther into mission fields outside of North America. The work in China has grown rapidly so that 1,079 schools are reported there this year, and some increase is noted in Japan. The International Association of Daily Vacation Bible Schools, working as an auxiliary to the World's Sunday School Association and in cooperation with the foreign mission boards of the denominations, is planning active promotion of schools in the Philippines, under the direct supervision of Mr. A. L. Ryan, Secretary of the Philippine Sunday School Association. The International Association, through these same agencies, is also working in cooperation with the Sunday-school workers in India, Korea and throughout Europe.

One new interesting phase of the world-wide development of the vacation-school idea was the work done in Cuba. There are in Cuba about one million children between the ages of four and fourteen years. Of these the Protestant missions have some fifteen or twenty thousand in Sunday schools. Almost without exception the parents are eager to have their children under wholesome religious influences. According to the workers there, the summer vacations afford even a greater opportunity for vacation schools than the corresponding period in the States. In addition, there are hundreds of young people who have been educated in the mission schools who are eager for the kind of Christian service which the vacation school affords.

Although it was almost vacation time when active promotion work was begun last season, the interest manifested was surprising. Rev. Sylvester Jones, Secretary of the Cuba National Sunday School Association, working under the Committee on Cooperation in Latin America, and in cooperation with the International Association of Daily Vacation Bible Schools, prepared a series of Bible lessons in Spanish, enlisted the denominational representatives and organized training classes for teachers, both at the National Sunday School Convention and the Interdenominational Summer Institute, with the result that the same season some fifteen vacation schools were held. In many cases the delegates at the training conferences had taken the training without planning to establish schools in their home towns, but became so imbued with a sense of the possibilities of vacation Bible schools that they went home to promote and organize them. For the coming summer the opportunities are even greater. Some literature is already available, there are more experienced workers and a few outstanding examples of successful schools to form the basis upon which a great work can be done. The same is true of the work in other mission fields.

This last year the daily vacation Bible school demonstrated, perhaps more than ever before, its value in reaching the children of our own country who would otherwise not come into contact with the church at all. The cotton mill villages, peopled by the purest Anglo-Saxon types, nominally Protestant and with an ingrained love for things religious, offered a very real opportunity. The state governments and the mill owners in most cases have provided very liberally for the physical and social well-being of their workers and the children. In the better equipped villages there is generally a community worker taking charge of a welfare house. Sometimes the owners have even erected a church building where services can be held when it is possible to secure a minister. Only in a few cases is there a regular session of the Sunday school, and almost never is there any systematic Christian training for the children. During the last season a representative of the State Sunday School Association and the International Association of Daily Vacation Bible Schools succeeded in interesting some of the mill owners to the extent of gaining their support of the local schools, and also secured and trained the teachers and organized some schools in the mill villages throughout the state. But in these villages, as in Cuba and the mission fields, only a beginning had been made, and the work done thus far ought to be multiplied almost hundreds of times in order to reach all those who need this systematic Christian education.

The same educational opportunity which the daily vacation Bible school provides for a concentrated, correlated program of Christian training for the children in the cotton mill villages, is offered in the coal mining camps, where the need is if anything even greater. In many of these camps, with thirty or forty families, there is absolutely nothing in the way of a public building and an appalling absence of anything religious. In the better camps there is often an industrial Y. M. C. A. which is frequently used for the public-school sessions but very seldom even a small frame church building. Some of the camps are migrant and many almost entirely isolated. This last summer a beginning was made in religious interest in many of these communities. A student pastor working again in cooperation with the State Sunday School Association and the International D. V. B. S. Association aroused the enthusiasm of some students in this summer service for children and then promoted the schools in which this enthusiasm

might find its expression. A beginning was made in what promises to be a fruitful field providing the work is properly followed up. The parents were interested, the miners in some cases offering their hall for the use of the schools, local committees were formed and local workers given training and experience.

Much the same sort of work was done in the coal camps of West Virginia. In this territory there are dozens of coal and lumber camps, each one a little town with from two to five hundred inhabitants. A few larger towns serve as business centers of the section, and in these there are regular churches, but the numerous small towns and camps do well to boast a Sunday school and occasional preaching services by a circuit rider or extension worker. A large proportion of the workers are foreigners, with some Americans of limited education. One of these men who did the actual promoting and conducting of many of the schools reported that the "people up here have got mighty little religion—mighty little religion." The parents were indifferent and the children uninterested in Sunday school or the occasional church service. The effort in this work was to interest both the parents and the children and to form contacts which would pave the way for a larger program of religious work in the future.

As in many other cases, the vacation schools were a decided success. In some of the larger towns the Sunday schools report an increased interest and attendance. As for the vacation schools, one superintendent summed the whole matter up by remarking, "We expected it would be necessary to use hawsers to get the children to come, but we would have had to use bludgeons to keep them away!" In each case the term was long enough to give real educational value to the school, and the results are permanent.

Another phase of the vacation-school movement which has recently developed is its extension into the frontier sections of the United States. In one vacation Bible school, conducted by a training-school student during the summer vacation, there was not one child enrolled who knew either the Lord's Prayer or a single verse of Scripture. Another school was formed by a student who found that the parents craved religious teaching and that the children lacked even the fundamentals of secular education. During her summer vacation she conducted school in the morning, daily vacation Bible school in the afternoon, and Bible classes for the grown-ups in the evening. And here, as in other cases already mentioned, only a beginning has been made. The amount of money and energy needed to promote schools in such districts is unbelievably small compared to the results which are achieved. Home mission boards are enthusiastic over the daily vacation Bible school as a missionary agency, and the educational possibilities which it provides for the children otherwise beyond the reach of the church.

THREE FUNDAMENTAL PROBLEMS

By Walter Albion Squires

THREE of the fundamental problems of religious education are the time problem, the enrollment problem, and the correlation problem. By the time problem I mean the task of securing adequate and suitable time for religious education. By the enrollment problem I mean the task of reaching the children and youth of the country with religious nurture. By the correlation problem I mean the task of bringing all the educational agencies of the individual church into a unified system.

A failure to solve these problems, or even to visualize them, has been one of the major causes of the comparative failure of Protestant religious education in America. So long as the time available for religious instruction was hopelessly inadequate and the meager time available not well suited to educational work, efforts to improve the teaching of the church were destined to practical failure. Of what use is it to talk about modern educational methods and proper equipment and a program which shall be pedagogically complete when the meager time allowed for religious education makes the use of equipment and the carrying on of any large program impossible? We have been talking teacher training, graded lessons, departmental organization, and organized classes for some forty years and not getting very far along any of these lines, because we have not solved some of the fundamental problems necessary for the successful inauguration of these improvements.

It ought to be of interest to all who are interested in religious education to know that the three problems named are in a fair way to solution. A satisfactory way to solve the time problem, the enrollment problem, and the correlation problem has been discovered. The solution of the time problem is not through any scheme for carrying on more educational work on our already overloaded Christian Sunday. It is through the organization of such religious-educational agencies as the daily vacation Bible school, the week-day church school, pastors' communicant classes, and clubs and summer camps for boys and girls. By taking advantage of these agencies any church can secure from two hundred and fifty to three hundred hours of religious instruction a year. With such a time allowance real educational work is possible. It is not possible to do educational work of much value on a time allowance of twenty-five hours a year distributed in half-hour recitation periods a week apart.

Heretofore we have failed tragically in our efforts to solve the enrollment problem. The Protestant churches have reached only about forty per cent of the children and young people rightfully belonging to them. The solution of this problem is week-day religious instruction in church schools operating on public-school time. Last year one town in the state of New York succeeded in reaching one hundred per cent of its public-school pupils through such a week-day church-school system. Before the end of the year a city in Kansas had equalled the New York record. Last fall twenty towns in the state of New York reached all their public-school pupils with week-day religious instruction. In one of these towns the enrollment in the church schools is twenty-five per cent greater than the enrollment in the public schools. Kansas is again a close second with four towns in which all the children are receiving week-day religious instruction.

Cities like Kansas City, Kansas, and Wichita are nearing the goal of perfect enrollment. Kansas City began week-day schools this fall with over six thousand children in attendance. Before the end of the first month the enrollment had risen to more than eight thousand five hundred. Wichita began with an attendance of five thousand five hundred. A canvass of parents was made some time ago in Harrisburg, Pennsylvania, and it was found that over eighty per cent of the parents desired to have their children dismissed from public school at stated periods in order that they might receive religious instruction.

The plan works in the villages and in the open country. Two years ago three small Sunday schools in a certain township of Michigan were reaching, all told, about a hundred and fifty children, thirty per cent of the school enrollment of the township. The children were attending these schools about half the time. Today, through the earnest efforts of one of the local pastors, week-day religious instruction is given in connection with every one of the eight public schools in the township. All the children are enrolled in the church-school classes and their attendance and work are up to public-school standards. There is really no longer any excuse for

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Posters and Baskets Made by Parents at Special Meeting

A VACATION SCHOOL PARENTS' MEETING

By Paul E. Baker

RELIGIOUS education cannot be successfully carried on without the aid of the home. With the cooperation of the parents the work of the teacher is thrice blessed. But the responsibility for the sin of neglect is too often laid, quite unfairly, on the home doorstep. Parents cannot help unless they know what to do. They cannot even be in sympathy with the work of the school unless they know what is going on there. To that end—parents' meetings.

"What's the use?" asks Mr. Shiftless, the superintendent. "They don't attend."

"And look bored every minute when they do," adds Miss Indifference, who always seconds the superintendent's remarks.

"It can be done," says Miss Persistence, and in every school fortunate enough to have on the roster a worker bearing that name many and varied types of parents' meetings may be noted on the calendar. Of course, people do not wish to be seated in straight rows and lectured. But the story hour, the exhibit, the question box, the demonstration—because in each one of these they may discover what is really being done for and with their children—are at once interesting and popular.

The following report is of a parents' meeting in connection with a vacation school. With adaptation it would work quite as well as a demonstration of a weekday school or even the Sunday session of the church school.

The leader of the Morningside School returned from a conference of daily vacation Bible-school principals with the idea of the need for a parents' meeting. Immediately the question arose, "What kind of a meeting shall it be?" This was food for thought and discussion at the teachers' meeting. Such a meeting must make clear to the parents the purpose of the school, it must acquaint them with the activities of the children while there and the relation of these activities to the purpose. It must also be an opportunity for parents and teachers to come to know each other better.

A New Idea

Then somebody had an inspiration. The suggestion was made that the regular children's program be used and that the parents take part in it as children. "Let the parents feel that they are kiddies once more. Give them the thrill and the inspiration of the usual session." Of course! Why had no one thought of it before? When they tried to teach children they did it not by precept or sermonette but rather by means of real experiences. The parents are only children grown tall and they shall be invited to come and *do*, and this school of grown-up children shall take place at the time of the regular Wednesday evening prayer service.

A stirring invitation was prepared, guaranteed to capture the most indifferent parent. The invitation read as follows:

AN INVITATION
TO THE PARENTS OF MORNINGSIDE CHILDREN
D. V. B. S.

There's MAGIC in these letters for every boy and girl at Morningside. They are coming to Morningside Presbyterian Church every day—eighty, ninety, one hundred of them, and they themselves are making the MAGIC.

Wednesday, July 25, is the

NIGHT FOR GROWN-UPS

You'll feel at home at once, and what is more, we guarantee you'll forget that you are grown-up. You need not be surprised at anything you may do that night. You may really learn what those four letters mean to the children.

And—look out for the MAGIC. It may work on you and you know if it does, you'll never be quite the same again.

Come! Eight o'clock, Wednesday night. We'll be at the door to welcome you.

A general program was outlined very much like the daily schedule except that this was to be a one-room, ungraded school. Activities must of necessity be shortened and all must do the same handwork. The program was so arranged that the leader might make such changes as the situation demanded. The success of any such meeting depends upon the extent to which one is able to get the parents to "limber up" and get back to the spirit of childhood.

When the evening of the meeting came the teachers were there early, as all good teachers should be. Some of the children's finished work was placed upon tables about the room. The materials for the work period that evening were prepared and placed on tables in readiness. The teachers met the parents at the door as the invitation promised. The first few minutes were spent in examining the children's work and answering questions about the school.

Then the "parent-pupils" were called to assembly for the worship period. Earnestly and whole-heartedly they entered into the singing of the hymn and the response, *Holy, holy, holy.* They repeated the simple, child-like prayer, phrase by phrase, after the leader, as is the custom in the school. Perhaps the simple language and the unusual fashion of repeating after the leader gave this accustomed act of prayer new meaning. The worship service closed with the Lord's Prayer.

The story of Dirty Face, whom the black pig called "Brother," was told. Dirty Face, Tidy Angel, Brown Squirrel, Tommy Cat, Fuzzy Robin and Black Pig were made very vivid in the minds of the hearers. Then followed a children's hymn.

For memory work these parent-pupils were given the school motto, explained phrase by phrase and enumerated on the fingers as it had been given to the children. "Look up and not down, look forward and not back, look out and not in, and always

lend a helping hand." Individuals repeated it and then the group in unison. They really enjoyed it.

Now it was time for the flag salute. "Will two of the mothers go to the back of the room, get the two flags and march up the aisle with them? Be careful that they do not touch the floor." While not quite so eager as their own children would have been under such circumstances they complied with the request. This part of the program did not go as smoothly as with the children, for these big pupils had to be taught the salute to the flag of our religion. But they followed directions eagerly and pledged allegiance to each flag, singing *The Star Spangled Banner* for the national emblem and *Rejoice, Ye Pure in Heart* for the Christian flag. The flags were crossed for the first stanza of *America*, and all heads bowed for the last, which is a prayer verse. "The Lord watch between me and thee when we are absent one from another," they repeated in unison at the conclusion of this part of the program. That they had caught the spirit was evident in the tones of the voices.

For the work period these tall pupils were seated on kindergarten chairs at the low tables. A teacher was assigned to each table to give directions and encourage the hesitant and embarrassed. The work period had three problems and a prize was offered for each, the teachers acting as judges. The prizes added a good bit of fun and of course the parents understood that prizes were not a regular feature of the school.

Crayons and paper were distributed and the first task was to illustrate the story of Dirty Face. Of course, some said, "I can't draw," and some criticized the feeble efforts of their neighbors in most unchildlike manner, but the drawings were finished with much delight. Next, magazines were distributed, with scissors, paste and mounting paper. The problem was to cut out a picture, mount it and give it a title. Crayons might be used for coloring if the workers so desired. Construction paper was then distributed and models of paper baskets made by the children were shown. All of the work was done with zeal and evident enjoyment.

A school session is never complete without a play period. By this time these big pupils were not at all backward in joining in such games as *Farmer in the Dell, Fruit Basket* and *Going to Jerusalem.*

In the midst of this fun some of the women of the church appeared with cake and lemonade. The group reassembled to sing *Smile, smile, smile,* just for fun, and the parents departed, pronouncing it one of the most enjoyable experiences of their lives. They had had an evening of play but they had also experienced in brief way what their children were getting every day in school; they had caught its spirit and grasped its meaning.

Courtesy of the Int. Asso. of D. V. B. S.

A Kindergarten Department, Pueblo, Colorado

A COMMUNITY ENTERPRISE

By Milton J. Phillips

ELEVEN denominations and twenty-eight churches were represented in the daily vacation church school conducted during last June by two churches of Wilkinsburg, Pennsylvania. Children came from neighboring boroughs, adjacent wards of Pittsburgh, and from other states, even far-away Oklahoma. Children in public-school grades up to and including the twelfth year were accepted; also those of kindergarten age.

These sister churches from opposite sides of the street have been in the habit for many years of working jointly in religious undertakings and with perfect unanimity. Several years ago they made the initial step; it succeeded so well that last summer's session came along as naturally as any endeavor either church might have planned. Joint committees were appointed early. Their first action was to find an outstanding woman principal. This accomplished, the next move was the preparation of a comprehensive program for intensive work. Besides the principal two other paid workers were found, also a kindergarten director and a man for manual training work with older boys. Fifteen volunteer teachers and as many high-school girls, each to be a secretary to a class, were procured. This placed fifteen girls under almost ideal conditions for teacher-preparation, as each was closely associated with a strong teacher in every move she made during the conduct of the lesson. In this manner the girls learned the general routine of organization and gained first-hand knowledge of the preparation a teacher must make to fit herself for her task. The duties of the girls consisted in preparing handwork, such as maps, sewing cards, crayons, and attending to many other necessary details. Persons in charge of the school consider the course equivalent to a live teacher-training course.

Good discipline was a fundamental essential of the school. Reverence, courtesy, and good citizenship were approached from every accessible angle. Recreational work was as carefully supervised as any other part of the program. An honor system for both individual pupils and classes produced gratifying results. Certificates were given to all pupils who had been neither absent nor tardy during the four weeks.

Unique features consisted of a Patron's Day, a Flag Day Parade over the business streets, a Trail Hike, a Summer Christmas tree, on and about which presents done up in tissue paper, marked with Christmas seals and tied with the conventional Christmasy ribbons, were heaped, and which were shipped at an early date to a foreign missionary. Other attractions were an orchestra of several instruments played by the children; and dramatizations of the parable of the Ten Virgins, and The Great Invitation.

The first-grade children were known as Rainbow girls and boys and studied *The Bible in Graded Story,* Part I. Second-grade girls and boys were known as Mayflower Bands. These classes used *The Bible in Graded Story,* Part 2. Third-grade girls and boys were the Good Americans and studied *Girls of the Bible* and *Boys of the New Testament,* besides other hero stories. Fourth-grade classes were the Victory groups. These children studied *Bible Victories* and *Early Heroes of the Faith.* The fifth-grade was the Temple Band, and

(Continued on page 381)

VISUALIZING YOUR PROGRESS IN WORK WITH BOYS

By Frank H. Cheley

FAITH is a splendid quality and the leader of a group of boys who tries to get on without a large quantity of that quality is destined to failure. We must believe in boys, in their inherent goodness and in their tremendous possibility, else we might just as well save our time and efforts in their behalf. Faith is an essential quality in boy leadership, but that does not suggest at all that it is the only desirable quality by any means, or that with it alone one can do a satisfactory job with a Sunday-school class of live, eager boys each with his own set of individual needs and problems.

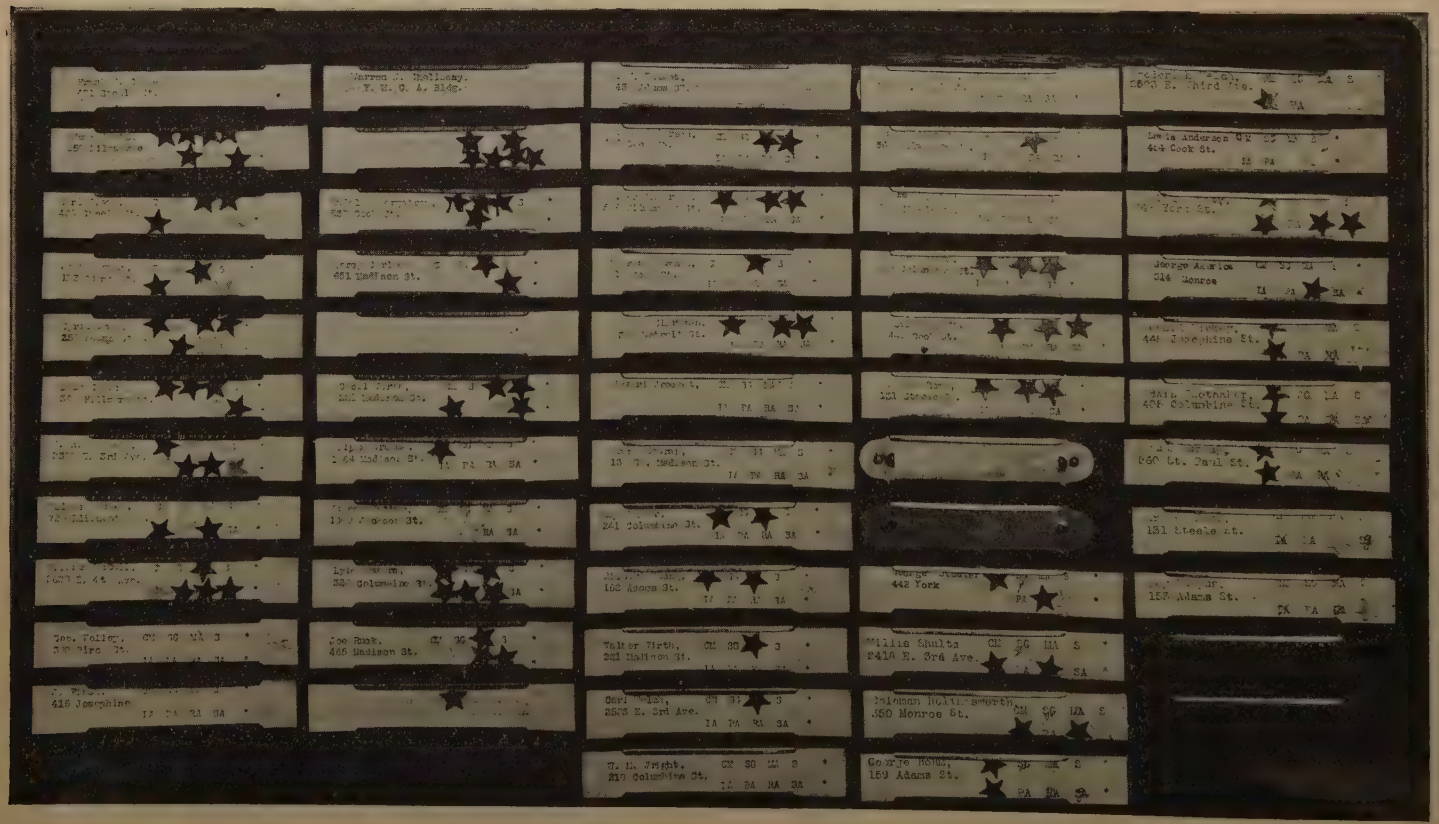
We live in a scientific age—an age when we use scientific methods in everything; business, education, religion. We no longer take things for granted. We want truth. We may *believe* ever so firmly that we are making progress of a definite character with our class of boys and have in hand more or less undefined evidence of that fact; we may feel that things are moving satisfactorily, but there is a tremendous stimulus in *knowing*, in being able definitely to visualize just where we are going; in putting down in a graphic way just exactly what we are getting done or are failing to accomplish. A successful leader believes in taking stock of his progress very often.

The life insurance company does also. From total receipts for a given period they know whether in the by-and-large they are gaining or losing ground, but that is not nearly enough and is entirely too superficial. They insist upon a careful, visualized analysis of just what is being accomplished or overlooked by each and every one of their salesmen, and so set about it; first, to determine upon just what fundamental points they need exact data in defining their success or failure; second, to determine a satisfactory method of measuring progress being made on each of these fundamental points; and, third, a method of visualizing at any given time the exact status of every one of these fundamentals, both for individual policy holders and the salesmen as well, and as the result of this process they get the very great advantage of constructive comparison. The whole process keeps the business on a fundamentally sound basis and organizes all efforts toward the common good.

By such methods they are able to build their sales promotion program and direct their every energy so as to be most effective and bring up the low point in their progress. Likewise, they are able to determine upon a very definite objective for each individual salesman and group of salesmen, and then gear up all their machinery to arrive at that objective. Such methods, while they make full use of the *faith* that is in every salesman, provide a satisfactory measure stick by which real definite results may be obtained, and they can be gotten at in no other way.

One of the greatest problems in working with an organized group of boys is to gauge real progress. Most of us work blindly and so are often disappointed in final results, discovering too late that we were putting our effort on an incidental in the boy's life rather than dealing with a fundamental problem. Much has been said and written upon the whole idea of individualization, but not nearly enough, else we would be applying the idea in a more effective way in all of our Sunday-school efforts.

The main difference between genuine success and the sad failure of a leader with a group of boys most often lies in his lack of ability to individualize; to come to realize that twelve boys are twelve problems, and that progress must therefore be measured individually, not collectively. Enrollment and attendance is a very insignificant thing compared to individual growth and unfoldment. Yet enrollment and attendance are the common measure sticks in work with boys. It is a vastly bigger thing to meet the individual needs of six boys than to have sixty-six present every Sunday in a quarter and so make a



perfect roll book, but never get down to real issues.

The main question is, How may progress on meeting individual needs of individual boys be so simply visualized for the average leader that the necessary machinery will not consume a disproportionate share of his limited time?

Here are a few pertinent suggestions. In the first place, there are a number of fundamental things that ought to be definitely accomplished for every single boy in every single group in any given school each year. There may be so many of these that it is impractical to attempt to accomplish them for every individual in your school in one year. If that be the case, after careful consideration, pick out a reasonable number of the most fundamental of these and make their accomplishment for every individual a common goal for a definite period. It is also possible that these objectives may be different for different classes; likely they *will* be, and, of course, the plan must be graded to fit the need. To illustrate, let us confine our discussion to the needs of a class of boys of early adolescent age. Here are at least four fundamental things that ought to be accomplished for each boy by the time he is fourteen or thereabout.

1. An active member of his church. (The very latest data on this important decision places it between thirteen and fourteen years of age.)
2. A systematic contributor through church channels. (Only about half the boys contribute regularly and intelligently.)
3. A regular participant in mid-week activities of some kind directed by the church or class leader. (Boys will participate in such activity if given a chance. Scouts, Pioneers, Comrades, or local programs.)
4. Giving at least four hours a month to helpful service through some organized church channel, such as class, boys' organization or young people's society. (Impression without expression is lost effort.)

In addition to these objectives that are desirable for *all* boys, there are many other needs, all of which, however, can be logically grouped under the headings of *physical needs, mental needs, religious* or *spiritual needs*, and *social needs*.

We also know that the significant thing in all development is attitude. We know that if a boy feels right relative to any need, progress is bound to come, for feelings are the dynamic of action, and development comes to a boy through action or self-expression. A boy is what he does, and what he is to be he is day by day becoming. In other words, we want some convenient and satisfactory way of measuring a boy's attitude and of visualizing the measurement. It sounds very difficult when, as a matter of fact, it is very simple and quite as effectively done.

Name	C.M.	S.G.	M.A.	S.A.
Address	I.A.	P.A.	R.A.	S.A.

GUIDE TO MARKING ON TAB

Upper Line

C.M.—Church Membership
S.G. —Systematic Giving
M.A.—Midweek Activity
S.A. —Regular Church or Class Service representing four hours of time per month

Lower Line
Represents Attitudes
I.A. —Intellectual
P.A.—Physical
R.A.—Religious
S.A.—Service

Supposing we adopt for the same class of boys a basis like the following. Every leader can apply this measure with reasonable accuracy, and having determined by the key his grading for each boy in terms of fair (a red star), good (a silver star), and excellent (a gold star), he is ready to visualize the boy's status on the simple chart discussed and illustrated in this article.

Attitudes on Development

1. *Attitude toward Physical Development*
   Consider under this heading, in terms of fair, good or excellent, each boy's
   a. Personal health, posture, physical habits;
   b. Participation in organized play and work;
   c. Adequate sex education.

2. *Attitude toward Mental Development*
   Consider in terms of fair, good, or excellent each boy's
   a. School attendance, effort, deportment and participation in general activity;
   b. Amount and kind of reading;
   c. Eagerness for new and useful information.

3. *Attitude toward Spiritual Development*
   Consider in terms of fair, good or excellent each boy's
   a. Regularity and participation in class study;
   b. Church attendance;
   c. Progress in worship, training and stewardship.

4. *Attitude toward Social Development*
   Consider in terms of fair, good or excellent each boy's
   a. Gang or group spirit and relationship;
   b. Willingness to assume responsibility;
   c. General personality development.

Now for the visualization of this data. Of course, it must be strictly confidential and for the use of teachers only. That means that you must be able to lock the school chart up. To make it public property will defeat its very value. Probably a simple case such as shown in the photograph will be best and can be easily constructed by any handicrafter in your group. It will be noted that on the inside of the case are attached rows of simple metal drawer indexers, and each up-and-down row of these indexers represents a class of boys and may be so labelled at the top. Into each of these metal slides is inserted a light cardboard slip upon which the visualization is made for each boy. Note the sketch of one of these tabs both before the status of the individual has been posted and afterwards.

As rapidly as the determined upon needs of a *general* nature are accomplished for each individual, a gummed tab is pasted over the letter representing it. By means of colored tabs the degree of each attitude is also marked for each individual, and the resultant record shows the individual visualized. The results are very striking. If a teacher is doing a fundamentally sound job, it will show on the chart. *If he is not, no matter what his intentions have been, it will also show up as graphically.*

In addition to these facts, certain weaknesses in the leadership of each teacher will quickly show up. For instance, here is a class of thirteen to fifteen-year-old boys without a single boy having joined the church in a year. Here is another where there is not a boy giving an hour a week to service. Or perhaps the general attitude toward social development shows red throughout on one group's tabs, indicating a very definite problem. Such a condition at once suggests the need of mid-week activity for that group, less academic instruction and more personal contact on the part of the leader, and so the interpretation is easily made—analyzing the problems of each group as such, and, in turn, the problem of each individual that goes to make up the group.

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FIRST CHURCH MESSENGERS

A Useful Church Activity for Younger Boys

By George W. Owen

"Winkle, binkle, hasten run;
First Church Messengers, oh, what fun!"

TWENTY-FIVE packages of envelopes laid in order on the church office table, each enclosed in a rubber band, and on each package a slip of white paper bearing the name of a boy. It is four o'clock. In a few minutes a boy comes in, goes quietly to the table, picks out the package bearing his name, stops for a greeting with the secretary or the pastor, and goes happily on his way. Other boys follow until all the packages have disappeared. By six o'clock that evening the whole parish has been covered with notices, and some of the boys have returned to bring information as to illness or change of address.

Experience seems to show that boys under Scout age need some group activity and interest. The gang instinct is at work before they are twelve years of age. At nine and ten many of them are eager to be of help, and are beginning to form clubs of their own. The church must recognize and use this developing interest. In our church we do this by means of two plans. One is the organization of a club, "The Order of the Sling." This club meets in the early evening once a week. It has a simple ritual; its activities are mostly social and athletic.

The other activity for younger boys is the "Messenger Service" which has seemed to be a distinct success for the past twelve years. There are twenty-five *First Church Messengers*, each boy having a definite route which he "carries" when called to do so. We do not circularize from house to house, as this is often discourteous to other churches, but every message is definitely directed to some person or household. Twenty-five boys, each having twenty-five or thirty residences to visit, are able to cover the whole parish with notices in less than two hours.

We take the attitude that it is a great privilege to become a messenger, and most of the boys look at it in the same way. Before we permit them to carry, they apply for membership by bringing a card like the following properly made out:

> I hereby apply for membership in the Messenger Service of the ..... Church, and will try to be faithful in my duties.
>
> Name .....
>
> Address .....Tel. No.....
>
> Date .....
>
> Parent's Approval.....
>
> Please fill out and return to.....

When this card is filed the name is enrolled upon the messenger list. Most of the parents are happy and eager to have their boys render this service. We never urge boys to undertake the service. Oftimes we have several boys waiting for routes.

In case of removal, change of address, and sometimes in case of illness, the boys bring back valuable information to the church office. When once they have become familiar with their routes, they keep well posted as to what is going on in their little parishes. We do not encourage messengers to continue in the service after they enter the high school. It is, therefore, confined mostly to boys from nine to twelve years of age.

Enlisting Other Workers

Many other lines of work are linked with the messenger service. To the task of keeping the parish list up-to-date, one competent woman has given one morning each week for several years. Information is turned over to her. She makes the corrections on the parish list, publishes monthly lists of changes for various committees and societies, and is the responsible authority on this matter. When special lists are needed for particular purposes, they are made under her supervision. Not only as a help to the messenger service, but as a basis for the administrative work of the parish, for the Every Member Canvass, and parish visitations, the value of such faithful and continuous service can hardly be overestimated.

When the messenger service was started, a class of young women took charge of the work, outlining the routes, handling the boys, and addressing the envelopes. At that time the envelopes were directed by hand, and the class met in the evening, making the affair somewhat of a social occasion. After several years the class decided to purchase an addressograph. The addressograph has been put in charge of a volunteer worker, who can address the whole parish list in about one hour. The plates are kept in groups according to the various routes, and corrections are made by having new plates made as occasion requires.

Connected with the messenger service also as background workers, is a group of high-school young people who give time each week to mimeographing and folding letters, filling and directing envelopes for special purposes. The young people find here not only the satisfaction of unselfish service, but also the joy of comradeship and good times.

The Call for Carrying

Whenever the messengers are needed, a typewritten notice is sent to each boy giving the day and hour when he is to report at the church. The response is unusually prompt and happy, and the work well done. Summons for a service could be given over the telephone or in a personal way, or there might be regular, stated times when the messengers would report. The mail has seemed most satisfactory for our work. Our notices are usually carried on Thursday afternoon and the boys are asked to report immediately after school at the church. This is not done every week, however, and sometimes there are special carries on other days, so that it seems wise to let them know each time.

Social Activities

When a messenger is enrolled he receives a pin having on it a picture of the church. After a messenger has carried faithfully for one year, he receives a silver pin in the form of two wings with a circle between. In this circle are engraved the letters F. C. M. (First Congregational Messengers). When these pins are presented the significance of the pin is explained and the value and importance of the work are emphasized. This year the pins were presented at camp as the boys sat around the fire after supper.

At least once a year a special table is prepared for the boys as guests of honor at one of the church suppers. This brings the work of the messengers before the larger constituency of the church and interests the older people in them. Last year the boys were taken by automobiles for their special outing to a Scout camp. In the afternoon sports and games were enjoyed, but as usual the feature of interest was the supper around the camp fire. The boys cooked the supper over the fire. Candy and cake had been sent in voluntarily by some of the parents and were used for special treats. Here also the pins were presented to those who had earned them, and a pencil was given to the other boys who had carried faithfully but had not carried long enough to earn a pin.

Fellowship and Service

The boys are as faithful as any other group of church workers or officers. What

does the loyalty of a boy mean to a church leader? It means (1) a great challenge to purity and nobility of life; (2) a deep and enriching fellowship; (3) renewal in the spirit of childhood and youth which older leaders so much need; (4) the accomplishment of a great deal of useful work; (5) the training of men for stalwart service in the days ahead. The messenger service provides a fine opportunity for all of these and is one of the most wholesome and happy parts of our work.

THE TRADE MARK OF A KINGDOM BUILDERS' CLUB

By Erwin L. Shaver

FRANKLY, we thought that the above trade mark might arouse your curiosity and, therefore, we have begun this article with it. There is no intention, however, of using it as a mere device, for we are going to confine our thought to this symbol and the folks who make use of it. It is not, as might be at first inferred, the advertisement of a church publishing house, nor are you urged to give this corporation your patronage, for it has about all it can take care of.

The "house" has its headquarters in Barre, Massachusetts. The trade mark is that of the Church Press Club. Eight young men of high-school age are the stockholders and promoters of this non-profit organization. It has a brief but interesting history. A wise church-school superintendent conceived the idea that these boys might have a real interest in printing. He owned an old hand press and offered to give it to them if they could use it. The teacher of the class and the boys themselves responded heartily. Not one of them, including the teacher, had had any printing experience, but by the use of printers' manuals and the generous help of the local printer, they set to work to learn.

Learning by Doing

From the very first they "learned by doing." They tackled the weekly church calendar. The first issues were not entirely free from errors, but these mistakes led only to a desire for improvement. The business grew. In addition to the calendar the club has printed the topic cards for the young people's society, special church programs, and dodgers and tickets for local high-school activities. Last Christmas the club printed and distributed Christmas cards to the entire parish.

This Press Club has two meetings a week aside from that of the church-school class to which all belong. On Wednesday evenings the boys break up the form used the previous week and distribute the type for later use. After this is done the remainder of the evening is spent in having a good time. It should be stated here that a basement room in the church has been made into a print shop and club room by the boys. The cheering presence of a warm heater makes it an inviting place on winter evenings. On Saturday afternoons the club, led by their teacher, sets up the type for the next day's bulletin, and when the form is locked and put in place, the hand-power press is kept going until sufficient copies of the bulletin are run off.

It was not long before the club discovered that the type they were using was old-fashioned. About this time, one of the boys made a find in the church basement of an old foot-power jig-saw. Ideas came thick and fast. The result was that the boys began to make scroll work and toys and with the profits made from the sale of these articles they were enabled to purchase new type. Now their weekly bulletins have a more up-to-date appearance. An old wooden frame of some size was dragged from a dusty corner and made into a bulletin board to hang on the wall and display samples of work done. A scrapbook was also started as a record of the club activities. By and by, the boys decided to have an "at home" night and invited their parents and other guests for an evening's social time.

It seems worth while to look at the activities of this club from the standpoint of Christian education. Many folks, including some well intentioned church-school leaders, would view such an enterprise as play and as having little value aside from being a bait to coax boys to stay in the church school. May we not see that even aside from the good things that come to these boys in Sunday session, the experiences which the club provides are exceedingly valuable in themselves when viewed from the standpoint of a Christian education?

It is apparent that much of the life of these boys came to be centered in the Press Club. The unifying interest of printing gathered around it other interests and furnished a program including activities both recreational and of a more serious nature. The community is a typical New England village where there are not as yet a great number of agencies competing for the attention of young people. It is doubtful, however, whether attractions of a more harmful sort could successfully compete with the activities offered by this Press Club. The leader of the group loves his boys and lives on their interest level. The experiences thus provided are such that boys can enter into them with eagerness and vigor and their parents need not fear for unwholesome associations.

If we were to evaluate the contributions which these club activities make to the lives of these particular boys, it seems that a considerable list might be found. It is not likely that any of the boys will become printers by vocation, but nevertheless there remains the cultural and citizenship value of knowing something of the place which printing plays in the life of society. The specific skills of more correct spelling and English composition, artistic arrangement, neatness, and so forth, to say nothing of the joy of creative workmanship, are all outgrowths having distinct and real values. The many good times together suggest that values of recreational and social nature are not lacking.

In the realm of high ideals and motives, we must include a number of distinct effects. The selection and setting of quotations from great Christian thinkers and the printing of the hymn titles, the relation of the entire activity to the church, the constant and sympathetic counsel of a mature Christian leader, the fact that the whole enterprise is motivated by the desire to be of service, all distinguish this club's activities from mere busy work. It is commonplace activity but activity shot through and through with the Christian spirit and purpose.

A Means to Accomplishment

It is interesting to note in passing that these values are not due to any magical form of organization or to a popular program made by an outside agency. Mechanical programs prescribing many things to do cannot of themselves make for Christian character. This club has its simple form of organization and its officers, but that fact is incidental. Their organization is a means to the accomplishment of their purpose, and not an end in itself as is the case with so many organized church-school classes.

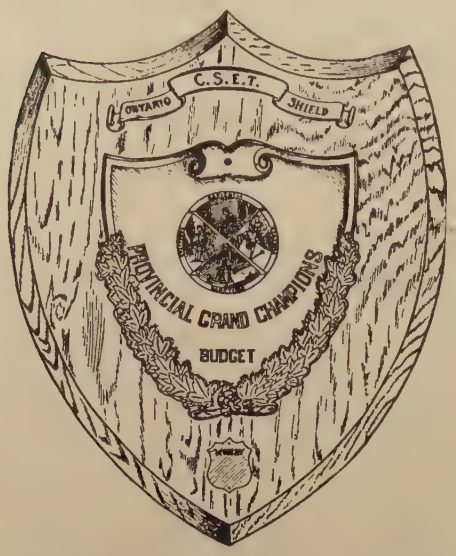
Is there not in this example a suggestion to those who lead the young life in our churches? Are there not interests, many of which are local or even temporary, about which programs of wholesome activity may be built? It has been said that character is a by-product. It is plainly so in such programs, but when viewed by a far-sighted leader the by-product is of more importance than the primary activity.

National C. S. E. T. Achievement Bronze Medal for Every Boy Selling 5 Bonds

TEAM PLAY—BOYS AND BONDS[1]

The Record of an Achievement by Canadian Boys Who Started Out to Get $6,000 for the Promotion of Their Work and Secured Over $9,000 in Cash

By C. Melville Wright



Shield, symbolic of the grand championship of the Province, awarded to the group selling the highest average number of bonds per enrolled members. The shield will be held for one year by the winning group

National C. S. E. T. Achievement Gold Medal Awarded to Boy Selling Most Bonds in Ontario

THOSE who undertake leadership in boys' work soon become accustomed to surprises. When the boundless energy and keen enthusiasm of youth can be harnessed and intelligently applied to constructive tasks, it is next to impossible to expect too much. When boys accept responsibility for tasks within their range and are made to realize that what they do is well worth while, the way is paved to great attainment. This is the record of a large and important project carried through by boys scattered over a wide area. They have done something that had not been done before, and have done it in a way that suggests greater possibilities for the future. It sets a new record in finance.

Ever since the introduction of the Canadian Standard Efficiency Training for Trail Rangers and Tuxis Boys, the aim of its leaders has been to secure the wholehearted cooperation of the older boys and make them feel that the whole plan involves not working *for* boys but *with* boys in a definite program of Christian citizenship training. Just as rapidly as boys have been developed to display initiative, responsibility has been placed upon them and now in at least five of the provinces the Annual Older Boys' Provincial Parliament is a fixture. Key boys are chosen with greatest care to represent their constituency and they meet for three or four days in most strenuous consideration of problems relating to the welfare of the boys.

Some of the problems deliberated and acted upon by the Third Ontario Older Boys' Parliament recently had to do with:

(1) Ways and means of securing greater interest in our programs for Trail Rangers and Tuxis Boys.

(2) Establishing County Councils for boys' work so that more direct and more frequent contacts might be secured through the year.

(3) Bringing the influence of the Tuxis movement to bear upon the social life of the high schools.

(4) Linking up the older boys' work with the young people's organizations of church and community.

(5) Strengthening the devotional program and providing more adequate Bible study courses for boys.

(6) Enlisting and training desirable adult leaders.

(7) Promoting in each area of the Province summer training camps where boys and leaders together might meet to work out the experience needed in carrying on a successful program.

But perhaps the most far-reaching and practical project which these boys grappled with was in the realm of finance. They recognized that their work could not be promoted successfully without an organizer giving full time to the work and an efficient office equipment supporting him. They considered the method formerly adopted of securing contributions from time to time from interested friends, usually with the pressure of a bank overdraft to discourage and dishearten workers however keen. They said, "We can change this. We represent some eight hundred registered groups of boys in this province. There is no need to be dependent on the few. We can go out and raise the money we need in advance." And they have done it!

The Boys' Parliament enacted what they described as a "Bond Selling Act," which reads as follows:

Whereas, The Ontario Boys' Work Board is in urgent need of six thousand dollars ($6,000) to carry on provincial-wide boys' work during the year 1924,

And Whereas this money must be secured from interested parties in the form of personal subscriptions if the work is to be continued,

And Whereas this Parliament represents eight hundred registered groups that are enjoying the benefits of the Trail Ranger and Tuxis Boys' Programs,

And Whereas the cooperation of those groups and of this Parliament is essential to secure this money,

And Whereas we have every reason to believe that with the hearty support of every member of this Parliament we can raise the money,

Be It Therefore Enacted by the Ontario Older Boys' Parliament as follows:

1. That this act may be cited as "The Bond Selling Act."
2. That we accept the responsibility of raising six thousand dollars ($6,000) for the boys' work of the province.
3. That the method employed be a campaign for the sale of $1 Bonds through the C. S. E. T. groups of Ontario.
4. That the dates of the campaign be from Monday, January 19, to Thursday, January 29.
5. That the bonds be done up in booklets of five.
6. That the following awards be offered:

(A) Individual

(1) To every boy selling five bonds, a bronze medal.

(2) To every boy selling fifteen bonds, a silver medal.

(3) To the boy selling the greatest number of bonds in province, a gold medal.

[1]The reader is referred to the July, 1920, and October, 1923, numbers of THE CHURCH SCHOOL, for a description of the Canadian Standard Efficiency Program and the charting of Tuxis boys.

(B) District

(1) To the group in each of the twenty districts selected making the best showing per enrolled member, and raising at least $25, a suitable shield.

(C) Provincial

(1) To the group making the best showing per enrolled member, in the province, a suitable shield.

(D) That to count in the competition, returns must be in the office of the Ontario Boys' Work Board by February 7, 1924.

The project was undertaken in a most systematic way. Objectives were set for counties, villages, towns and cities so that each might have a standard and the total assured. Each "member" was made responsible for his "constituency" and required to secure his lieutenants, advisers and group-members, so that during the ten days of the campaign all would be at work. The "Finance Minister," an older boy, gave two weeks to the campaign, visiting centers where boys might be reached in largest numbers, explaining the objects and general plans of the campaign.

The boys of the province in their parliament undertook to raise $6,000, the amount necessary to clear off outstanding obligations and to finance the project adequately for a year. The boys of Toronto added $1,000 to their objective, the latter to be used in special promotion work in their city. The total objective was therefore $7,000. On the day the campaign closed, but with returns still incomplete, there had been turned in to the treasury the total objective for Toronto, $2,500, the total objective for the province, $6,000, in addition to that amount, and a considerable sum over and above all that, making $9,000 in all.

One boy, who won the gold medal, raised $665. The Tuxis Square, which qualified for the Honor Shield, raised over $1,000. Scores of silver "Achievement medals" and hundreds of bronze medals were awarded, and every boy who participated had the satisfaction of feeling that he had shared in a very commendable enterprise. Perhaps one of the outstanding examples of a transformed boy came from the city of Toronto, where a lad who was turned over to one of the church groups from the Juvenile Court, turned in $45 on the last day of the campaign and requested the privilege of continuing his personal campaign until he had made a larger record still. From all parts of the province came reports showing objectives realized two, three or four times over, and always with the heartiest good will.

For those accustomed to fixed ways of raising money for social and religious enterprises, this is doubtless a "new thing under the sun." Certainly it differs from stereotyped methods often employed and demonstrates at least these facts:

(1) That, when boys are led to take responsibility for a project in which they believe, they can secure results far surpassing those which adults might secure for them.

(2) That, when boys go out to enlist the interest and cooperation of others, they can secure results from channels formerly closed, and can incidentally spread the responsibility over a large and influential field.

(3) That the "cash received" is but a by-product in the process, the main contribution having been made through the "salesmanship" ability of boys who believe in their cause and are keen to make it known to others whose support is needed to carry it through.

In the province of Manitoba, leaders have had a similar experience for two years in succession and their movement is now advancing with remarkable results. Compared with amounts raised for reform and corrective purposes these sums are small indeed. When, in the constructive enterprise of building Christian citizens, there is aroused adult leadership, earnest boyhood, a comprehensive program and an adequate supply of cash in advance for promotion of its cause, the combination looks strong and success attained constitutes a ground for hope that in this great sphere the better things are yet to be.

ANY SCHOOL AND A TEACHER TRAINING COURSE

By Arthur H. Merritt

ONE of the objections raised by many church schools to a teacher-training class is that they cannot afford to have one. The story of how this objection has been met by a church school near Boston may be of help to others.

A few years ago the superintendent became convinced that the lessons were not being taught properly by the faculty. As a result of the investigations and planning which followed this discovery, the foundation was laid for a permanent teacher-training class that should eventually provide trained teachers for every class in the school. Today at the end of five years the teachers in the Beginners, Primary and Junior Departments, and nearly all in the Intermediate Department are graduates of this training class and also hold Northfield Summer School diplomas. The interest of the pupils in the study hour and the more effective results of the teaching are so evident that they cannot be disputed.

The Pupil and the Teacher, by Weigle, is used as the textbook for a one-year course, which starts the last Sunday in September and closes with the graduation exercises the second Sunday in June, after which the members of the training class are expected to take the intensive ten days' course at Northfield. At the very beginning of the course each member of the class is asked to agree to give one year's teaching in this school or any school to which a change of residence may take him. The home school on its part engages to pay one half or more of the expense at Northfield. This money is raised by lectures, and in other special ways from time to time. The members of the training class usually have no difficulty in raising their part of the money. In 1922 the entire expense was $428.13 and the members of the training class did not have to go into their pockets individually for their half of the expense.

Four years ago there were twenty-three in the delegation to Northfield; the next year twenty-one and last year between twenty-five and thirty. It has been found that the experience at Northfield following a year of intensive training gives an added enthusiasm, breadth of vision and a spirit of consecration that has so inspired these young women and young men that not one of them has failed in their task when put to work. The superintendent feels that the training class plus Northfield is the absolute foundation of this school today, and that the quality of work turned out by the teachers makes any expenditure for this work an investment and not an expense.

The teacher-training class meets during the regular school hours on Sundays but the members are excused from both opening and closing services of worship so that the entire time may be given to study. Last year three young men joined the training class, and it is expected that in the future the class will be about equally divided between young men and young women. This means the school is going to have better teaching in many of the boys' classes.

The reader may know the feeling of the superintendent who starts in every new year without the least idea as to who will be his teachers; leaders will appreciate also the joy in the heart of the superintendent when school opens in the fall and he sees a group of from twelve to twenty-five trained teachers eagerly awaiting to be assigned to classes. Such a feeling of security in having a strong group of assistants to meet the problems of the new year can only be secured by persistently following the training class plan.

DENOMINATIONAL PLANS FOR DAILY VACATION BIBLE SCHOOLS

With Suggested Textbooks and Courses of Study

Congregational

WHAT ARE THE BEST BOOKS FOR THE DAILY VACATION BIBLE SCHOOL?

WHILE the daily vacation school of religion is built around personalities—children and teachers—good books are vital factors in the success of any school. Experience has proved the value of the following books and pamphlets which, unless otherwise indicated, may be secured from the Pilgrim Press, 14 Beacon Street, Boston, or 19 So. La Salle Street, Chicago.

For Children from 4 to 6

Beginners' Department, Kindergarten

1. **Beginners' Daily Vacation Group** in *The Pilgrim Elementary Teacher*, June, 1924.

The Summer (1924) issues of this magazine offer a program for a six weeks' school, developed from the Beginners' International Graded Lessons, 40–43. The general theme is *The Secret of Happy Family Life*, and suggestions are given for each day's stories, songs, play and work. It is assumed that the International Graded Lessons are used in the Sunday sessions. If not, they should be used on Mondays. The teacher should have Beginners' Teacher's Book, Year I, Part IV, price 35 cents. Source material and suggestions are given under four headings: (1) Stories, (2) Songs and worship, (3) Play, and (4) Service activities.

2. **Songs for Little People.** Frances Weld Danielson and Grace Wilbur Conant. $1.25. Postage, 19 cents.

A song book for the kindergarten and primary grades. The plan of the book is unique in that it includes songs for Sunday, songs for every day, songs for the older children, and songs for the "wee ones," nature songs, motion songs, songs for special lessons, and songs for greeting and farewell. Out of this abundance every need can be met.

For Children from 6 to 8

Primary Department, Grades 1–3

3. **The Mayflower Program Book.** Perkins and Danielson. $2.00.

A course in world friendship and practice in service. Twenty-six carefully planned programs of play, stories, worship and work for others, with patterns and directions for gift making. An alternative short course of thirteen programs is indicated.

A more extended worship service may be added with songs, prayers, and Bible stories. Attention is called to the very worshipful candle-lighting services. No textbooks are needed for pupils.

4. **The Second Year Mayflower Program Book.** Perkins and Danielson. $2.00.

To be used where schools have already used the first year book.

5. **Knights of Anytown.** Jeanette E. Perkins. (Price $1.50.) *Teacher's Manual.* (Price 85 cents.)

6. **The Rest of the Family.** Jeanette E. Perkins. (Price $1.50.) *Teacher's Manual.* (Price 85 cents.)

These two short courses, offering programs for twelve and thirteen sessions, should be used in succession, leading the thought from a neighborhood, kept in good repute by "Knights of Anytown" to sympathy for the "Rest of the Family," somewhere else.

7. **The Good American Vacation Lessons.** Danielson and Stooker. $1.00.

Eleven lessons based on the "Children's Code of Morals."[1] Aims to define and stimulate Christian citizenship in children. For primary and junior groups.

8. *a.* **Primary Picture Stories.** (Interdenominational; of home and foreign interest.) Per set, fifty cents.

Six different stories with a picture for each story make up a set.

8. *b.* **Primary Picture Sheets.** (Interdenominational; of home and foreign interest.) Per sheet, twenty-five cents.

Pictures printed on one side of the sheet. Several lines of descriptive text with each picture. Useful for scrapbook work, posters, and general illustrative purposes. Order from the *Missionary Education Department, Congregational Education Society, 14 Beacon Street, Boston 9, Massachusetts.*

9. **Songs for Little People.** See No. 2.

For Girls and Boys 9 to 11

Junior Department, Grades 4–6

10. **The Junior Citizen.** Manuel and Hoadley. $1.60

Theme: world helpfulness. Twenty-six complete programs of instruction, expressional work, and play. Alternative short course of 16 lessons is indicated. No textbooks are needed for the pupils.

11. **Outline for Four Weeks' School** in *Pilgrim Elementary Teacher.*

In the June (1923) issue of this magazine will be found an outline for a four weeks' school.

12. **Week-Day Program of Religious Training.** Harold B. Hunting in *Pilgrim Elementary Teacher*, November, 1922, to March, 1923. (These dates are given for the benefit of subscribers who may have filed their copies. These back numbers are not obtainable from the publishers.)

A course of twenty programs for week-day use correlated with the International Closely Graded Series and Missionary Education material.

13. **Good American Vacation Lessons** (see No. 7).

14. **Worship and Song.** Winchester and Conant. (Revised edition.) $1.00.

This book will enrich and strengthen the worship service. It contains the finest hymns, old and new, carefully prepared orders of worship, prayers and responses, sentences and benedictions.

15. **Better America Series.** A three-year course for juniors.

I. Better Americans, by Joyce C. Manuel. II. Second book. 60 cents each.

16. **Our Japanese Friends.** Ruth I. Seabury. Handbook for Junior Leaders. 25 cents.

Periodicals

The Church School. Single subscription for one year, $1.25. Clubs of six or more to one address, $1.00.

A monthly magazine for church-school teachers, superintendents, directors of religious education, pastors and parents.

The Pilgrim Elementary Teacher. Subscription for one year, $1.00.

A monthly magazine for parents and teachers of children under twelve.

Here and There Stories. Subscription for one year, 25 cents. Special rates for clubs. Single copies, each, five cents.

Published monthly (except July and August). Each number contains two missionary stories, one home and one foreign.

Order from the Missionary Education Department.

Dramatics

The Dramatic Instinct in Religious Education. Thomas W. Galloway. $1.25.

An authoritative handbook on the dramatic method for religious educational workers. Part I explains the principles involved, telling how to lead a group in constructing a biblical drama and how to go about its presentation. Part II consists of five Biblical dramas, beautifully worked out. For all workers in this field, Professor Galloway's book will be an ideal guide.

Dramatization in the Church School.

[1] Prepared by William J. Hutchins, and accepted by the National Institution for Moral Instruction, Washington, D. C., Milton Fairchild, Chairman.

Elizabeth E. Miller. $1.25. Another useful handbook of like scope.

Organization and Method

Principles and Methods of Religious Education in the Local Church. Ten cents.

Principles and Methods of Missionary Education. Ten cents.

World Service Plans for Young Children. Ten cents.

World Service Plans for Juniors. Ten cents.

Week-Day Religious Education. Leaflet. Free.

The Week-Day Church School. Henry F. Cope. $1.50.

Administration of Vacation Church Schools and Supervision of Vacation Church Schools. (Christian Board of Publication, St. Louis, Mo. Each, ten cents.)

Disciples of Christ

THE Christian Board of Publication has been preparing its leaders by holding a number of vacation church-school institutes in various places and by giving special courses for the work in several regular leadership training schools. There is very unusual interest throughout the country in the growth of the movement, and the prospects are for a greatly increased number of schools this coming year.

A third series of Vacation Church School Manuals is being issued this year. Four of these manuals are prepared for four grade groups. Each manual contains twenty-five complete programs and calls for supplementary material drawn from approved books of adapted stories or programs.

The respective aims are as follows:

Group I. (Children 5 and 6 years of age.) To lead the child to see and appreciate the beauties of God's world and to feel a companionship with God through sharing in the care of pets and growing things.

Group II. (Children 7 and 8 years of age.) To help the child establish the right relationships with other children as his contacts increase through play and work.

Group III. (Children 9, 10 and 11 years of age.) To stimulate and deepen a sense of friendship with the people of all lands to appreciation of them and service for them.

Group IV. (Children 12, 13 and 14 years of age.) To stimulate intelligent loyalty to the church through a study of its beginnings and progress through the centuries and its mission in the modern world.

The general nature of the materials in each course of lessons is implied in the statement of aims.

Lutheran, United Publication House

FOR the past thirty years the Lutheran Church has been engaged in the preparation of textbooks on graded lesson courses. There has been gradually produced, therefore, a series of volumes that have met each need as it arose. The catechetical method universally observed in our congregations has been the occasion for the preparation of leaflets and books in such quantities that week-day schools of religion and daily vacation Bible schools have been organized and successfully conducted without the immediate necessity for the production of new material. Directors of daily vacation Bible schools have selected volumes from one or the other of our graded courses, which were not in use in the Sunday school, and out of them have built a very satisfactory curriculum for their week-day work.

In addition to the Bible, we are recommending for use in all daily vacation Bible schools *The Common Service Book* and *Luther's Small Catechism.*

Among our more recent publications are:

1. *Handbook for Week-Day Religious Instruction,* in which the organization, program and textbooks of nine typical week-day and vacation Bible schools are presented; and in addition there appear three suggested curricula for such schools.

2. *Program of Religious Instruction,* offering a selection of sixty Bible stories, hymns and parts of the Catechism for each of three groups of children: primary, 6-8; junior, 9-11, and intermediate, 12-14.

3. *Junior Class Manual,* by Rev. G. J. Muller, a book in which is assembled the complete work now being done by a pastor in his own school as a result of years of experience.

Recreation and manual work are not generally emphasized. They are minor parts of a program and are not so much thought of as an end in themselves, but rather as aids to the more serious work of the school.

Daily vacation Bible schools are coming to occupy a distinctive place in the activities of our denomination. In not a few of our congregations they are regarded as an integral part of an articulated educational program that covers the whole year.

Methodist Episcopal

IN many churches and counties the leaders are developing their plans for the summer. Training schools, institutes, camps, conferences, vacation schools, these and other forms of summer activity are finding their place in these plans. It is none too early to begin.

In preparing for the daily vacation church school several important elements must have careful consideration if the school is to be a school and is to win and hold the respect, confidence, and interest of both the children and the parents.

What type of school shall it be? Community, interchurch, several local churches of one denomination, sometimes an extra-church agency, which of these will best do the work that should be done for and with the children involved? This must first be settled, since it determines many other factors. No one can decide this who is not intimately acquainted with local conditions. As a missionary enterprise the community or interchurch type is most easily financed and promoted.

What ages shall be included? The vacation school may easily descend into a sort of super-nurse relation. Busy parents may use it as a parking place for their children while they are otherwise engaged. The age range will be determined by the number and kind of teachers, and by the equipment available. Ordinarily there should be none under four years and none over thirteen except those used as leaders of younger pupils.

What shall be the length and date of the school? If leaders are available, five or six weeks of five days each should be provided. Schools of one or two weeks are more like Chautauquas and scarcely deserve the title "school."

The most effective time for the school is immediately at the close of the day school.

Where shall the school be held? In connection with a church building rather than the public-school building. It is a church school. It has religion as its subject matter. It is intended to win and hold children to the church. It should be held in the most available church with the best school equipment, with real recreational advantages. Nearness to the homes of the children is desirable, though not at the expense of equipment.

Who shall lead and teach in the school? This is perhaps the most important of all considerations. Because one is good and "loves the dear children" and is free to do it does not qualify him for leadership in a vacation school. One cannot get on at all without being genuinely good and kind and loving, but the actual capacity and training for teaching and leading are essential.

Christian public-school teachers, now free, returned college students who have or will take some training, younger married women who have had teaching experience in the grades or have had training and experience in the Sunday church school. Sometimes the pastor. (Usually he should be free to go on with his more extended program.) Often some business or professional man will make the contribution of an hour or two of his time to take charge of a group of 9 to 11 or 12 to 13-year-old boys for the recreation period.

It is necessary to secure the leaders early in order to get the best. Less than the best should not be used. Better no school at all than a poor one.

What lesson materials shall be used? This is a school. Its life centers in the truths learned. Knitting, weaving, playing games, building toy houses, all are interesting activities. Properly used, they may express the pupil's growth. They may be the means of leading children to think religion consists in that sort of thing.

The greatest care must be exercised in selecting the lessons to be taught and arranging the early program. Because a

book or course has been successfully used at A— is no assurance that it will fit B—. But the leaders at B— certainly should examine it carefully. Samples of all available lesson and program material should be secured from all desirable sources and selection made from these in the light of local needs and conditions.

Its effectiveness in training the devotional life; in developing habits of right conduct; in establishing desirable attitudes to home, school, church, to family, friends, the world, these certainly will be kept in mind when examining any book or course. Mere memory exercises and other drills do not constitute a vacation-school program. Of course, they have their place, but the real program is intimately and immediately tied up with daily life. It must help the child to enter heartily and righteously into these everyday experiences.

How shall the school be promoted and financed? This is a very practical factor in the school. Both must head up in the pastor, committee or board responsible for the school. Teachers must be free to do their work. They must not be expected to promote or finance. The press, the pulpit, the call, the telephone, the mass meeting, the billboard—every worthy means to make things known to the public should be used. Once the parents, the business and professional men, the church and community leaders get the big idea they will provide the means to carry out the project. There are other and obvious considerations related to the vacation church school, but no one looking ahead to the conducting of such a school this year can afford to ignore those suggested above.

—James V. Thompson, in *The Abingdon Bulletin of Religious Education.*

The following books are issued by The Abingdon Press for use in daily vacation Bible schools:

The Vacation Religious Day School, by Hazel Straight Stafford. This book tells a local committee exactly how to organize in order to establish a school; it guides the superintendent in conducting the school; it provides daily lesson plans for every teacher. Price, net, $1.00; postage extra.

The Bible in Graded Story, by Edna Dean Baker and Clara Belle Baker. A series of four volumes of carefully graded Bible stories for children from four to twelve years of age and planned especially for use in the church vacation school. Vol. I, net, 75 cents; postage extra. Vol. 2, net, $1.00; Vol. 3, net, $1.50; postage extra. Vol. 4 in preparation.

The Beginners Book in Religion, by Edna Dean Baker. A teacher's manual of kindergarten lessons for the church school including a characterization of the kindergarten child with full directions for teachers and much detailed material of all sorts required in this grade. Price, net, $1.75; postage extra. Supplementary material: Teacher's Envelope, $1.25; postage extra. Pupil's Envelope, 65 cents; postage extra.

A First Primary Book in Religion, by Elizabeth Colson. This volume consists of lessons from the Bible and other stories accompanied by handwork, dramatizations, marches, songs, and prayers. Price, net, $1.75; postage extra. Teacher's Envelope of Pictures, 65 cents; postage extra.

A Second Primary Book in Religion, by Elizabeth Colson. This text carries out an expansion of the ideas and lessons begun in the preceding volume and is especially intended for the year seven. Price, net, $2.00; postage extra.

Every-Day Lessons in Religion, by Clara Belle Baker. A teacher's manual accompanying two booklets of easy stories and suitable pictures for the pupils. The manual supplies an abundance of suggestions and printed materials for the teacher to put directly into use in the vacation-school classroom. The volume is planned for the eighth year. Price, Pupil's Books, Vol. I, 65 cents; postage extra. Vol. II, 60 cents; postage extra.

Teacher's Manual. Net, $1.25; postage extra.

A Travel Book for Juniors, by Helen Patten Hanson. An unusual volume which will prove a real delight to boys and girls of ten. Its living pictures of the Holy Land, the missionary adventures of Paul, and other incidents of Bible times and places will make a lasting impression on the child. Price, net, $1.00; postage extra.

Followers of the Marked Trail, by Nannie Lee Frayser. In this volume the author has given in a vivid and charming

The vacation school pictured above was held in a church in Sioux City, Iowa. An interesting fact about this school is that it was held in a residential church whose members were almost without exception professional people, such as lawyers, doctors, dentists and merchants. These people are so situated that they are able to travel and as a rule ninety to ninety-five per cent are away during the summer. If the community were composed of people who are obliged to stay at home during the warm weather the success of this school would not be so significant. More than forty per cent of the church's congregation are visitors. In view of this fact the enrollment and average attendance of the school is as large as can be found in any community of the same size.

The pastor of the church believes that it is possible so to popularize the daily vacation church school that girls and boys will be willing to forego outside pleasures to attend, and at the same time to make the school so constructive and helpful that the results of careful Bible study will show in growth of character on the part of the pupils.

way a continued story of the great men and women of Hebrew history, who are shown as "marking the trail" for others to follow. At the end of the book Jesus, the great "trail-maker," is set forth in an appealing way. The text is planned for children of eleven years. Price, net, $1.00; postage extra. Teacher's Manual, net, 90 cents; postage extra.

The Rules of the Game, by Floyd W. Lambertson. This volume for eleven or twelve-year-boys or girls seeks to connect religion with every-day living through the use of Bible and other stories. Price, net, $1.00; postage extra. Teacher's Manual, net, 90 cents; postage extra.

Citizen, Jr., by Clara E. Espey. An unusually fresh and interesting volume for boys and girls of twelve, applying the teachings of religion to the daily life at this stage. Price, net, $1.00; postage extra. Envelopes of Symbol Pictures, 25 cents. Teacher's Manual, $1.00; postage extra.

The Geography of Bible Lands, by Rena L. Crosby. A fine reference or text-book for children of later elementary school age. Price, net, $1.25; postage extra.

Songs for the Little Child, by Clara Belle Baker. A volume of new songs for the youngest child. Price, net, 80 cents; postage extra.

A First Book in Hymns and Worship, by Edith Lovell Thomas. This new volume of fresh, carefully graded hymns and songs was planned with children from six to twelve years of age in mind. The programs of worship will be found especially helpful. Price, $1.00; postage extra.

Shorter Bible Plays. Price, net, $1.00; postage extra. **Bible Plays.** Price, net, $1.50; postage extra. By Rita Benton. Two volumes of dramatized Bible stories especially adapted to out-door dramatizations.

The Daily Vacation Church School. How to Organize and Conduct It, by John E. Stout and James V. Thompson. Invaluable to the religious education worker in solving the many questions that arise covering the organization and administration of the daily vacation church school. Price, net, 75 cents; postage extra.

Knights of Service, by Emerson O. Bradshaw. Story material covering one story each day for each of the five weeks' sessions of the daily vacation church school. For the junior group. Price, net, 75 cents; postage extra.

Knights of Service: Program Guide, by Marion O. Hawthorne. Includes twenty-five daily programs, together with necessary introductory chapters and teaching directions. Price, net, 75 cents; postage extra.

A First Primary Course for the Vacation Church School, by Edith McDowell. (In press.)

Presbyterian Church in the U. S. A.

FOLLOWING the plan on which daily vacation Bible schools have been conducted, the material this year has been prepared for a four-department school. This material is as follows:

Kindergarten: *Talking to Our Heavenly Father,* Towne.

Primary: *God Revealing His Truth Out-of-Doors,* Jackson and Squires.

Junior: *Into all the World,* Limouze.

Intermediate: *Modern Builders of the Church,* Faris.

The National Commission of Presbyterian Daily Vacation Bible Schools have adopted for use in Presbyterian schools this year the following standard:

1. *Length of Term.* The Standard School shall be conducted for a period of twenty-three days, each day having a two and one half hour teaching period; 10 per cent may be counted for school of nineteen teaching days; 5 per cent may be counted for school of fifteen teaching days.

15 per cent.

2. *Departments.* The Standard School shall have four departments:

(a) Kindergarten: Children below public-school age.

(b) Primary: Children of first, second, third grades.

(c) Junior: Children of fourth, fifth, sixth grades.

(d) Intermediate: Children in seventh grade and above.

2.5 per cent to be counted for each department.

10 per cent.

3. *Faculty.* The Standard School shall have the following faculty:

(a) Principal.

(b) Four department teachers (superintendents).

(c) Helpers or assistant teachers, one for each fifteen children.

(d) Secretary.

(e) Treasurer.

3 per cent for principal and department teachers.

15 per cent.

4. *Training.* The Standard School shall require training for faculty as follows:

The principal and four departmental teachers (superintendents) shall have a minimum of

(a) One year of Standard Training Course, or its equivalent.

(b) 20 hours of training in D. V. B. S. work—10 hours of which shall be on the work of the current year. (Teaching experience in D. V. B. S. work may be counted for 10 hours of general training.)

4 per cent to be counted for training of each person.

20 per cent.

5. *Attendance.* The Standard School shall have an average attendance of 35 per cent of those enrolled five days or more.

5 per cent to be counted for 70 per cent attendance.

10 per cent.

6. *Records.* The Standard School shall:

(a) Use a standard enrollment card.

(b) Send a complete and legible report to the Directors of D. V. B. S. Work, 423 Witherspoon Building, Philadelphia.

10 per cent.

7. *Materials for Teaching.* The Standard School shall use materials graded for each department in worship, instruction and expressional activities.

20 per cent.

The Reformed Church in the United States

THE Reformed Church in the United States is giving considerable attention to the promotion of religious education through vacation and winter week-day schools. This work is placed in charge of a commission which is studying the possibilities of this movement. A committee has been appointed from the membership of this commission to formulate suitable lesson material for such schools. The following courses are proposed for both week-day and vacation-school work:

Grade I. *God's Care for Animals and Human Beings.*

Grade II. *Stories About Heroes and Religious Leaders.*

Grade III. *Dealings with Our Companions.*

Grade IV. *Our Home and Community Life.*

Grade V. *Proper Appreciation of Community Organization.*

Grade VI. *Morals and Health.*

The above courses of study are planned with a view to having a complete system of training in the religious-social life extending through the high school. In grades VII, VIII and IX it has been decided to stress the religious implications of the social science courses offered in junior high schools today.

As a preliminary guide for the promotion of this work in local congregations the commission has prepared a folder on week-day religious education. It is the intention of this commission to prepare the membership of the church for thoroughgoing religious education based on accepted pedagogical principles of growth and development.

FRIENDS AND NEIGHBORS

A Daily Vacation Church-School Program Carried Out in a Junior Department Composed of Children of Many Nationalities

By Ethel Blackwood Woods

Situation

GIVEN a group of Italian, Hungarian, Czecho-Slovak junior-age girls of whom only five per cent are members of a Protestant Sunday school, what would you do with them in a D. V. B. S.? Some of these children are Roman Catholics; some belong to no religious sect; all are convinced of their own racial superiority. In a period of five weeks, how could you lead them to form Christian attitudes that would have a chance to grow in their club and supervised play life through the rest of the year? How could the school be used to generate the current for the year? This was the problem that faced a church settlement house in New York City.

One of the greatest hindrances in working with a group had been the disturbances and quarrels that arose because of the differences in nationality. To improve this situation we decided to give this problem of social and racial adjustment the greater part of our attention for the summer.

The Aim

Rather than point a moral too strongly and perhaps arouse the parents to local antagonism, we chose still a different nationality to make friends with—the Chinese—and worked indirectly for the same spirit of friendliness within the group. The stated aim was to develop friendliness toward children of a different nationality.

In analyzing the problem it seemed as though friendliness depended on two things. First of all, on really knowing the other person; his thought, and emotions, and ambitions, and shortcomings. For when we truly know people, in very few cases can we cherish old hatreds. In the second place, we felt that the children needed to have the path of friendliness opened to them. Their spontaneous reactions needed guidance and direction. They needed to see opportunities for expressing their friendliness. They needed help in carrying out whatever form their expression was to take.

The Method Used

During the last month of club work we began to develop interest in the daily vacation school. When the children called for stories we told them stories about Chinese children, always choosing those that would raise a question and make them desire more. Books and pictures left carelessly on tables aroused their curiosity, and by the end of June a goodly number had enrolled, all eager to have the pictures explained and to know more about the queer looking girls with their funny trousers.

In the school itself the method was very informal throughout. The junior group, numbering about thirty, had one teacher and two high-school girls as assistants. The leader always had a variety of stories at hand and material that might be needed for the different kinds of handwork, for although she always had a definite program in mind it very frequently was speedily changed to meet the needs and questions of the moment.

We started out with stories about non-Christian Chinese homes. All of our stories of Chinese life were taken either from *Mook* or *The Honorable Crimson Tree*. This information was supplemented by pictures thrown on the wall by means of a postal card machine, and by curios and costumes borrowed from a denominational Board of Foreign Missions. We compared these homes with our own and tried to find out what was lacking. Although there is very little religion in most of the homes from which our own children came, they had not entirely escaped the influence of Christianity. And it did not take the children long to discover that God was lacking in the Chinese home. This led to a discussion of what Christ's home must have been like and his share in it. Here a story was told showing how anxious Chinese girls and boys are to know about Christ, and how difficult it sometimes is. All children are eager to tell what they know and our girls began to wonder just how they could let the strange little foreigners know some of the things they had learned. Some one asked if they wrote letters whether the Chinese children could read them. Immediately some one else suggested, "If we put in a lot of pictures they can tell what it means, even if they do not know English." So it was voted to make story books for a Chinese settlement which the leader described.

When it came to writing the stories, the children found that their own ideas about Christ were very vague. "He wanted them to be good," "He came to save them from their sins," was about the extent of their knowledge, and they realized that this would not make much of a scrapbook. The leader was asked to tell them Bible stories and to find pictures. As great a variety of pictures such as Perry and Brown provide were procured, and the children were allowed to choose what they wished to use to illustrate their stories. For a time there were two or three stories told in each lesson, some about Chinese children, always showing their needs to awaken new ideas for helping, and some about Jesus.

Always the children looked upon the notebooks as the *work of the day*. The rest was just to help them make the books better. At their own suggestion the stories were written first on scrap paper and then corrected before they were copied into the notebooks. Gradually the scope of the books broadened and contained more than Bible stories and pictures. This was brought about by a discussion of play. The children wanted to know what games their new friends played and how they played them. This introduced a discussion of honesty and good sportsmanship and of how Christ must have played when he was a boy. We stopped work in the middle of the morning and played a few

Photo by Furness

Where Vacation Schools Are Needed. A Summer Scene in a New York City Street

Chinese games. The children greatly enjoyed this play period and felt as though they had become better acquainted with their new-found friends. They were doing the same things. Some one got the idea that perhaps the Chinese girls would like to play some of our games. In this way a few games crept into the notebooks.

We discovered in our talk about play that there are few playthings in China. "We could dress dolls for them," suggested one member. "And then they will know what we look like, too," added another. Dolls about half a foot tall were bought at Woolworth's. Every one brought scraps of dress goods and lace from home and enthusiastically began to dress a doll. Things that were happening in China were briefly touched on. This program was used the year of the milk famine. On every Friday, the children brought their pennies to buy milk for China.

The children were now anxious that the Chinese girls should know them too. So each one wrote a personal letter and put it into her notebook. When the scrapbooks and dolls were finished the girls naturally wished to display them and to tell all about them. That gave impetus to the pageant. We would show our parents and friends what had kept us so busy all through July by presenting our activities in a pageant. The leader had to supply the outline which the children readily filled in with free dramatization.

During the last week of the school everything was pageant. It acted as a splendid review. We played over and over the different stories in order to choose just the right girl for each part. It was decided to have one person recite each of the parables before it was played. All learned the parables and then we chose the girl who could recite the best. Making of costumes and other properties took the time that had previously been spent on the scrapbooks and dolls.

The pageant itself had three scenes. The first was a Chinese story showing a home without a knowledge of Christ and all the difficulties the little daughter went through in order to secure a Bible and read the stories about Jesus. The little heroine was an intimate friend by this time, and very sympathetically the children played the story. In the second scene they acted some of the parables which the Chinese girl was supposed to be reading as she sat at the side of the stage turning the leaves of her Bible. In the third scene the Chinese girl, nodding over her book, dreamed. And in her dream she saw all the children in China happy and knowing God. Here the little kindergarten children, the only other department in our small school, came on the platform and played their games and sang their merry little songs.

Results

So ended the pageant, but we felt that the vacation-school influence did not stop there, for in seeking to tell about Christ the children learned a great deal they had not known before and kept some of it for themselves. We noticed an instance of this later in the playground, where a little dispute arose about the honesty of one member's play. Just as the playground leader came up to straighten matters out, she heard two of our girls explaining why an honest game was better, adding that Christ, when he was a boy, played that way. The leader walked away without interfering.

Then for five weeks, Italians, Hungarians and Czecho-Slovaks worked together and worked hard, with one common aim in view. They had no time nor inclination to scrap. If they could do it in the Bible school, we believe they could do it again if only big enough things were presented to them.

And again, out of the meagerness of their knowledge and possessions, they were eager to share with children whom five weeks before they had only known to poke fun at. When, toward the end of the session, a young Chinese student came to us and gave a friendly talk about his own brothers and sisters and their home, the children were sweet in their anxiety to make him feel their good will. They were so fearful lest they would say something to offend him. Two months before we would not have risked inviting a Chinese to speak to any of our groups.

A Junior Program of Worship[1]

By Edna Crandall

The author has used these programs with good results with a junior-intermediate group in a church building, the space arrangement of which did not permit the separation of these groups for the opening service of worship

Theme for Month
LOVE

First Sunday—The Perfect Love.
Second Sunday—Love for Home and Mother (Mother's Day).
Third Sunday—Love for one another.
Fourth Sunday—In Loving Memory (Memorial Day).

First Sunday

Theme—The Perfect Love

Piano Prelude

Opening Sentence

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Hymn: *Love divine, all love excelling*

Scripture: Romans 8: 35–39—Who shall separate us from the love of Christ?

Prayer

Most heartily do we thank thee, O Lord, for all thy mercies of every kind, and for thy loving care over all thy creatures. We bless thee for the gift of life, for thy protection roundabout us, for thy guiding hand upon us, and for the many tokens of thy love within us; especially for the saving knowledge of thy dear Son, our Redeemer; and for the living presence of thy Spirit, our Comforter. We thank thee for friendship and duty, for good hopes and precious memories, for the joys that cheer us and for the trials that teach us to trust in thee. In all these things, our heavenly Father, make us wise unto a right use of thy great benefits; and so direct us that in word and deed we may render an acceptable thanksgiving unto thee, in Jesus Christ our Saviour. Amen.

(*Service and Prayers*, Wilbur P. Thirkield. Copyright, 1918.)

Prayer Hymn

More love to thee, O Christ,
More love to thee!
Hear thou the prayer I make,
On bended knee;
This is my earnest plea,
More love, O Christ, to thee,
More love to thee,
More love to thee! Amen.

Offertory Service

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

(Offertory—Music)

Response

We give thee but thine own,
Whate'er the gift may be.
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give. Amen.

Hymn: *O Love that wilt not let me go*

Recessional

Second Sunday

Theme: Love for Home and Mother (Mother's Day)

Piano Prelude: *Home, Sweet Home*

Opening (Unison):

There is no love like a mother's,

[1]Copyright, 1924, by Edna Crandall.

'Tis the sun that shineth forth;
There is no truth like a mother's,
'Tis the star that points the north.
There is no hope like a mother's,
'Tis the April in the clod;
There is no trust like a mother's,
'Tis the charity of God.
The love and truth, the hope and trust,
That make the mortal more than dust.

J. J. Holden, in *Sunday School Worker*, May, 1922.

Hymn: *O happy home, where thou art loved the dearest*
Hymnal for American Youth.

Scripture: Proverbs 31: 10-31—Praise of a worthy woman.

Prayer

We thank thee, our Father, for the Christian mothers of the world. We thank thee for those of the past who have so faithfully and cheerfully done their duty, often in the midst of privation and want. We thank thee for the faith that they had in thee and the persistence with which they taught and trained each new generation in thy precepts that we might remain a Christian nation. We thank thee for the mothers of today; for their courage in times of stress and the unselfish devotion with which they give themselves to every righteous cause. Grant that we may be worthy of our Christian training; that we may love thee as our mothers have loved thee and that we may be as loyal in thy service, through Jesus Christ, our Lord. Amen.

Prayer Hymn: (Tune *Canonbury*)

Lord, who ordainest for mankind,
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise,
Within her breast, as day by day
The dawning soul from those young eyes
Looks with a clearer, steadier ray.

All-gracious, grant to those who bear
A mother's charge, the strength and light
To lead the steps that own their care
In ways of truth and love and right. Amen.

William Cullen Bryant.

Offertory Service

Give, and it shall be given you; good measure, pressed down, . . . and running over.

For with what measure ye mete, it shall be measured to you again.

(Offertory—Music)

Response

Of thine own we offer,
Of thy gifts we give,
Unto thee, O Father,
In whose life all live. Amen.

Hymn: *For the beauty of the earth.*

Recessional

Third Sunday

Theme: Love for One Another

Piano Prelude

Call to Worship

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself.

Hymn: *Jesus, thou divine companion.* (*Worship and Song* and *Hymnal for American Youth.*)

Scripture: The Psalm of love. 1 Cor. 13.

Prayer

O Lord, grant to us so to love thee with all our heart, with all our mind, and all our soul, and our neighbor for thy sake; that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill-will may die in us; and fill our hearts with feelings of love, kindness, and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow thee, who art thyself the true and perfect Love; through Jesus Christ our Lord. Amen.

(*Service and Prayers*, Thirkield. Copyright, 1918.)

Prayer Hymn

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Amen.

Offertory Service

Let your light so shine before men; that they may see your good works, and glorify your Father who is in heaven.

Response

All things come of thee, O Lord,
And of thine own have we given thee.
Amen.

Hymn: *Master, no offering costly and sweet.*

Recessional

Fourth Sunday

In loving memory

Memorial Day

Piano Prelude

Call to Worship

Renewed this day be all noble memories,
All high and holy traditions of the past.
Remembered be your fathers, who founded the nation in integrity and piety, and died in faith, not having received the promises, but seeing them afar off. (*Worship and Song.*)

Response: (Tune—*Materna*)

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine! Amen.

Scripture: Psalm 85—Lord, thou hast been favorable unto thy land.

Hymn: *O God, our help in ages past*

Prayer

Our Father in heaven, we come to thee with grateful hearts as we think of our country today and the ideals it has upheld from the beginning. We thank thee for the men and women who have given of themselves to make it great and good, even to the giving of their lives in its service. We honor them and ask that thou wilt make us worthy of the trust that they have left to us. Grant that these dead shall not have died in vain but by their inspiration and underneath thy guiding hand that led and sustained them, may we, their children, strive to preserve the ideals that they have established, and make of ours a righteous and godly nation. In Jesus' name. Amen.

Prayer Hymn

God bless the land our fathers loved!
God keep their children true!
Firm for the right we'll take our stand
With courage ever new. Amen.

(*Worship and Song.*)

Offertory Service

O God, our Father, we lift our hearts in gratitude for noble souls who have learned life's highest values, whose gifts of gold and service have bought for the world the things most precious. Bless us this day as we follow in their footsteps, and accept thou our offering of our substance and our souls. Amen.

(*Service and Prayer*, Thirkield. Copyright, 1918.)

(Offertory—Music)

Response

We give thee but thine own,
Whate'er the gift may be.
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly as thou blessest us,
To thee our first fruits give. Amen.

Hymn: *God of our fathers, whose almighty hand.*

Recessional

THE EARTHQUAKE AND JAPANESE CHILDREN

By Horace E. Coleman

The author of this article, Mr. Horace E. Coleman, is the Secretary of the National Sunday School Association of Japan. He was himself an eyewitness of the earthquake and fire and one of the outstanding leaders in the rescue work which he so modestly describes. Mr. Coleman is now in the United States and may be addressed in care of the World's Sunday School Association, 216 Metropolitan Tower, New York City.—The Editors.

A BRIEF glance at the great crowd in the big twenty-acre park in front of the Imperial Palace of Tokyo, shown in the illustration, will help any one to understand how easy it was for children to become separated from their parents as they fled from the terrible fire that swept sixty-eight per cent of the city immediately following the earthquake.

The Press Helps

The daily papers reported that there would be several thousand orphans and the Metropolitan Police estimated that there would be seven hundred. They and the city officials asked our National Sunday School Association to gather up these lost children and to take care of them. The city gave us the use of automobiles and we went to the refugee camps with authority to take charge of all children who were separated from their parents. Although there were many thousands of people, we found only one hundred and forty-seven such children. This is explained by the fact that the conditions of the flight were so terrible that if children could not be saved with the help of parents there was little hope of their escaping alone. Women were found with babies on their backs who had been suffocated, and one woman was seen carrying one baby on her back and one in her arms, both of whom were dead.

As soon as all who could be found were gathered together in the gymnasium of the Methodist Girls' School, they were made as comfortable as possible and were taken care of by a devoted band of Sunday-school officers, teachers and young people.

Tent Work Conducted by the Friends Church

The daily papers took an interest in the children and published many accounts of the work, together with pictures. This brought many parents who had lost children to the gymnasium looking for their little ones. I saw one woman who had walked six miles across the burned city; and although the name of her child was not among those found, she went in and looked at all the children as they were playing or sleeping, hoping that there might be a mistake in the names and that she would find her own child. She stood there with tears in her eyes and was so thankful to see that there were those who could look after other people's children.

Some of the children passed through harrowing and heroic experiences. One girl of fourteen with her four-year-old sister on her back was in the big eight-acre lot where 32,600 people lost their lives. Fortunately she saw the danger and got out just before the avenue of escape was cut off. She fled to Ueno Park, more than a mile away, and when that became threatened on two sides by the terrible flames she escaped to a temple ground more than a mile farther on. Two days afterward she was found there and neither of the children had had anything to eat. One banker's boy was picked up out of the crowd of 32,600 by a whirlwind, carried out of the fire and dropped down in the street. He was the only member of his family that escaped.

Orphaned Children Soon Adopted

By the middle of October so many children had been returned to their parents or immediate relatives that only twenty-nine were left. We had built a temporary house, however, in which to keep them for six months. After that time it would be easy to place them in permanent orphanages or have them adopted. It was reported that one hundred and fifty-two families had made definite requests to the city officials to be allowed to adopt one or more of the orphaned children.

Besides these children there were many hundreds in the refugee camps for whom our Christian workers carried on some activities. You will see a small group of these in the tent refugee camp. You will see too that most of the people waiting in the rice line are boys and girls. One of the first things our committee did was to get out 10,000 copies of our boys' and girls' paper every week. This is the *Aozora* (Deep Blue Sky), a story paper which carries a Bible lesson each week.

Fifty-two churches were burned in Tokyo. We got one hundred and twenty-five tents from the American Red Cross to put up on these vacant lots where the church workers

Refugees in Twenty-acre Park in Front of Imperial Palace

could carry on social and relief work for the people and children moving back to temporary shacks in the devastated area. Several churches were glad to make use of the tents and our Sunday School Association of Tokyo set up twenty-five for this work.

Christmas Cheer

Christmas entertainments were conducted in eight places and 10,000 packages were given out as presents to children so that they would have something of the Christmas cheer. You will see one group of children before one of the tents which we gave to the Friends' Church Service Unit. For these Christmas presents the Japanese Sunday schools gave their Christmas offerings after they too had given to the relief funds. Besides these gifts our workers were asked to distribute 10,000 boxes that had been sent out by the Junior American Red Cross for the refugee children.

While money has been provided for this relief work, we now face the task of reconstruction; and reconstruction in our Sunday-school work means the reprinting of our Sunday-school lessons and the textbooks on teacher training. These were all destroyed in the fire in our office in Tokyo. These are the lessons not for Tokyo only but for all Japan. They are the books, too, that are used by all denominations. It is a truly cooperative enterprise on the part of all missions and all Japanese denominations. Therefore the best way for any Sunday school in America to help the Sunday schools of their own denomination in Japan now is to contribute to this publication fund. *Your own children are waiting, and your own Sunday-school teachers and officers are waiting for the republication of these books.* Before I left Tokyo in October I had letters coming from people in the country asking me how soon they could receive the lesson helps.

Ten dollars from each of one thousand Sunday schools would print these Sunday-school books again and make them available all over Japan. This would not impoverish any one here but would greatly enrich the Sunday-school forces in Japan.

(Above)—Refugees fleeing from the great fire

(Above)—A group of children in the tent refugee camp

(Right)—A small group among the 32,600

(Below)—The tent refugee camp in the park in front of the Imperial Palace

(Below)—Boys and girls in the rice line in Hibiya Park Refugee Camp

PRACTICAL IDEAS FROM ELEMENTARY WORKERS

The following paragraphs have been received from elementary workers and are accounts of practical ideas which they have carried out and found helpful in their departments.

Good Books for Children

AN errand boy in a city department store was talking to two or three clerks and boasting to them about the number of books he read. "Oh boy!" he was saying, "you ought to see the books I read! Anything I can get hold of! And I read one in an evening!" An older woman who had overheard what he said joined the group, saying, "What good does it do you?"

"Well, it passes the time, don't it?" he replied in a cocksure voice.

"Wake up, boy!" she answered. "Read the books that are good for you and that make you *feel* and *think*."

Counselors like that woman are needed all along the way, especially the way that is traveled by children. We already have many of them—librarians in the children's departments of city and state libraries, teachers in the week-day and Sunday schools, writers, leaders of Parent-Teacher Associations and of Mothers' Clubs—who hold exhibits of best books for children, distribute lists of books which children of different ages and grades should own and read, and in every way they can, hold up the best in literature for children and cry out against the indifferent and poor. But in spite of all their efforts carloads of cheap meaningless books are unloaded in our cities every year and find ready sale to well-meaning but uninformed parents and friends of children, with the result that children's bookshelves are filled with trash, their taste blunted, and they mark time in their mental and spiritual life where they might otherwise have grown.

And what is the remedy for all this waste? More counselors all along the way. More friends of children who will visit libraries and talk with librarians about this vital matter, who will browse in up-to-date book shops to learn what the world has to offer to children, and who will study printed lists and books on children's reading; more people who will read sympathetically the best juvenile books and give themselves up to the charm of the illustrations in them; more people interested in knowing who are the best writers and illustrators of children's books and which are the best versions of the favorite stories; more friends able and willing to speak the word of counsel to those who need advice.

Those who do this will find pleasure and meaning in it for themselves as well. To spend an hour with *Bobby and the Big Road*, written for the wee ones by Maud Lindsay, or a longer time with *Nobody's Boy*, by Marlot; to read or reread Stevenson's *Treasure Island*, illustrated by Wyeth, or Alcott's *Little Women*, illustrated by Jessie Wilcox Smith, is a worthful experience for even a busy adult. And if you do it you will probably catch an enthusiasm like that of the librarian who, with glowing face, said to me the other day, "I love to recommend *The Skylark* (by Bennett) to boys and girls over twelve!"—*Mrs. Vernon Phillips, Columbus, Ohio.*

Attractive Junior Song Books

THERE are many good song books that are used in Junior Departments, but none that contain all the songs the boys and girls love to sing. Books made as follows will be found inexpensive and very convenient supplements to the regular hymnal.

Select songs suited to the theme of the month; have the words mimeographed on typewriter paper so that the entire song is on one-fourth of the sheet. Fold the sheet from bottom to top, and cut in two; fold again from side to side. This makes a double page with two songs on it. The blank sides may be carefully pasted together or may be used without pasting. Place the pages together according to the theme and they are ready to bind.

The covers may be made of firm, rather thick cardboard. The dealer will cut it the desired size; about one-half inch larger than the pages is best. This makes them nine inches wide by five and three-fourths inches long. Fold the cover so that the book will be four and one-half by five and three-quarters inches. The outside of the cover should have an attractive picture pasted on it and the name of the book or of the class printed neatly under the picture.

The leaves of the book are now fastened in by passing a ribbon around the book and between the central pages. Additional pages can be readily inserted by slipping them under the ribbon.

These junior song books are small and easily misplaced; to avoid this, they should be kept in the teacher's box or in a cabinet for supplies, and thus be ready for instant use. The pupils are so fond of them that they are used almost every Sunday.—*Mrs. A. H. Kayser, San Diego, Cal.*

Home Cooperation

One method of gaining home cooperation in the cradle roll and beginners' classes is to send letters home to the mothers. The little children delight in carrying these letters, especially if they are written on tinted notepaper. Their pleasure in colored missives was discovered one Sunday when the teacher gave them pink instead of white notes. A little girl ran home to her mother and exclaimed, "O mother, I have a pink letter for you to read today and please read it right now!"

In the note the teacher tells the theme and the aim of the lesson for that day. She asks the mother to read the story during the week. Take for instance the lesson of *The Heavenly Father's Care for Birds and Animals*. The teacher asks the mother to call the child's attention to the birds and animals about them and, as they watch them eat and drink, to repeat the Bible verse, "Your heavenly Father feedeth them." Perhaps the teacher would like to have the mother help the child find pictures of animals to bring to Sunday school. The mother can help impress the truths of the lesson during the week in many ways and the weekly letter is a fine opportunity for the teacher. At Christmastime a note, wrapped around a red candle, was sent home to the mother asking her to light the candle on Christmas eve, and as it burned to read the Christmas stories and to impress upon her child that the next day would be Jesus' birthday. I have found few mothers who do not try to cooperate.

At the beginning of the quarter each child in cradle-roll, beginners' and primary classes is given a large envelope in which he carries home his Sunday-school lesson papers. These are neatly bound together with paper fasteners. Any new songs are typewritten and added to the book or both the music and the words are copied. It is best to have the child understand the meaning of the song before the words are sent home. Besides the folder book, there is placed in the envelope the letter to mother, the story paper and any expressional or correlative work. If the envelope is torn or too badly soiled before the end of the quarter, a new one is given. The children take pride in their books and enjoy showing them to the family at home.—*Mrs. Harold L. Bent, Altamont, N. Y.*

Hints for the Home

If beautiful passages of Scripture and poems which are related to the children's interest are called to their attention they will learn them almost unconsciously. Give them an ideal by reading a selection occasionally. Let them copy them into a special blank book.

Help the children remember by asking them to repeat very frequently the memory selections and hymns they have learned in the church school.

Encourage individual prayers by the older children in their own rooms.

Play often with children and with the older boys and girls as well as with the little ones.

THE CHILD WHO FOUND THE WAY

A Parable

By Jessie Eleanor Moore

BEHOLD, a child went forth on a Sunday morning to learn of the way of life. Arriving at the church door he found it open but no one there to show him the way he was seeking. He, being naturally active and of an inquiring mind, saw no reason for wasting time in idle waiting. So he employed the moments with playing leapfrog over the chairs, investigating the internal workings of the piano and drawing silly pictures upon the blackboard. When his teacher arrived, late and quite breathless, she found that her words must be scattered among the thorns of mischief sown during the first fifteen minutes, and the thorns grew up and choked them. Moreover, the child thinking this to be the way of life, continued ever after to be tardy at all appointments and to behave in disorderly fashion in the church.

Another child went forth on a Sunday morning to learn of the way of life. More than all things else he desired a story which would make the interpretation of the things about him plain so that he might understand. His heart burned within him as his teacher began with the time-honored phrase, "Once upon a time." But as she scattered her words the door swung to and fro many times. The Shepherd of all the flock did convey his greetings to her with a hand shake. The Scribe came to speak with her in whispers pertaining to the enrollment of the child and some others. He who held the money bags tapped her on the shoulder and demanded something for his bag. These officials, having eaten up many minutes, flew away to their several tasks and the story did not reach a conclusion. And the child did not find the way of life which he was seeking.

Another child went forth on a Sunday morning to learn of the way of life. And he received the words of his teacher with all readiness and listened to a story from the holy Book with great eagerness. But on turning around he beheld a copy of that same holy Book doing the service of holding up the piano in the place where a castor was lost and he said to himself, "Lo, this book is not holy, for if it were it would not be used in this manner." He also beheld the Christian flag trailing its whiteness on the floor in a dusty corner, and a signboard, whose duty it was to announce a sale of pastries, leaning up against the picture of the Sistine Madonna. Therefore said the child to himself, "Neither is this place holy," and when his teacher whispered to her neighbor during the prayer he was quite sure of it. Therefore the words of this teacher, although they sprang up straightway because of the eagerness of the child, withered away because there was no soil of reverence where they might take root. Moreover, the child, thinking this to be the way of life, continued in the spirit of irreverence toward all holy things.

Still another child went forth on a Sunday morning to learn of the way of life. As he entered the church door his teacher put into his hands a task for his itching fingers and his busy brain. As he fashioned the gift which was to speak of love to the brother who needed him his teacher said, "Lo, this is the way of life, to serve thy fellowman." And the child said within his heart, "So will I serve." In the quiet of his classroom where the door did not swing to and fro she told him the story of the One who "went about doing good." "Lo, this is the way of life; to love as he loved," said she. And the child said within his heart, "So will I love." With reverence the teacher bowed her head and the action spoke louder than her word, "Lo, this is the way of life, to worship the God above." And the child worshiped too. Soft music and sunshine and the smell of flowers spoke to him of the beauty of holiness though his teacher said not a word. The orderly closet and the clean room were not to be despised as they spoke a wordless message too. "The way of life is very beautiful," said the child. "I will walk in it." And the words of this teacher fell upon good ground and yielded fruits so that this child walked in the way of life unto the end.

A MAY PROGRAM FOR THE PRIMARY DEPARTMENT[1]

By Lucy Stock Chapin

JOHN BURROUGHS calls May the "transition month" and says it exists to "connect April and June, the root and the flower." In the church-school work, this month is in a sense a transition month, for the children become restless and feel the call of nature. They long to be out-of-doors. The indoor interests of winter and early spring are gone and Children's Day and Promotion Day are ahead.

May is a month of happiness and play. There are flowers everywhere, in field and wood and garden. The birds are nesting and already little ones are hatching in their nests. The children play out-of-doors during the long sunny hours.

"Oh! May-day is play day
Because the month it brings
Is full of lovely flowers,
And other happy things,
All through its sunny hours
We're happier than kings."

May, by Nancy Byrd Turner in *Pilgrim Elementary Teacher*, May, 1920.

The thought of life in nature which entered into the programs of April will be continued during the Sundays in May that the children's consciousness of the presence of God in his world may be deepened.

Special Days for May

Each month brings its own special days and interests. This month May-day, Mother's Day and Memorial Day all bring their appeal to interest and must be recognized. We must also be looking forward to and planning for Children's Day, especially if promotions are to occur on that day.

The problem of the department superintendent is that of arranging the programs so that they will provide for the teaching of new songs, for the lesson and for worship, and at the same time include these various special interests.

On the second Sunday we will wish to plan a special program, for it is Mother's Day. In some schools the day is celebrated as Parents' Sunday when both fathers and mothers are invited to attend the session of the school. On the preceding Sunday during the moments before the session, invitations, cards, baskets and the like will be made.

The last Sunday of the month furnishes a splendid opportunity for a little patriotic service in preparation for Memorial Day. Some of the work and the practicing for Children's Day may be done during the pre-session period.

[1]Copyright, 1924, by Lucy Stock Chapin.

Decorations

Because of the restlessness of the children during these May days and because of the insistent call of the out-of-doors, let us bring as much of the outdoors indoors as we can. Encourage the children to bring the flowers and other interesting things they find and always have receptacles ready for them so that the flowers may be placed in water. Avoid having little bunches of wilted flowers lying about. Even the most common flowers will add to the attractiveness of the room if they are carefully arranged and placed where their real beauty may be seen.

Particularly on Mother's Day let us see to it that the primary room is made attractive. Have the room clean and in perfect order and if possible use at least a few white and pink carnations.

On the last Sunday we will wish to have the American flag in evidence in the department.

The Pre-session Period

Urge the children to come early, for there is much for them to do which will be both interesting and instructive.

The spring calendars and bird scrapbooks which some may have started in April will continue to hold the children's interest through May when many new flowers and birds are seen. These will be eagerly reported and duly recorded.

On the first Sunday prepare for the children patterns for making little flower baskets. (Such patterns will be found among public-school materials and in files of May magazines.) When the baskets are completed they may be carried home by the children and given to their mothers, or flowers may be placed in them and they may be given to the visiting mothers on Mother's Day.

Invitations for the parents to visit the school on Mother's Day may also be made by the children. These will be written on little basket-shaped cards, or on plain cards and inclosed in baskets which have been made.

If preferred, the children may make covers for tumblers to hold small bouquets of flowers. These are made by cutting circular pieces of heavy paper a little larger than the tumbler. Cut a hole in the center as large as desired in which to place the flower stems.

On the second Sunday, which is Mother's Day, the children will complete their flower baskets or holders and have them ready to give to the mothers at the opening of the session or at the time of the welcome service, or possibly at the close of the session.

If flowers can be easily obtained little bouquets may be arranged and tied by the children to be given to the parents as they enter the room.

The time before the session on the third and fourth Sundays may well be utilized for teaching, *Spring Song of Praise* (see the following page), or one of the Children's Day songs.

If promotions occur on Children's Day or on any Sunday in June, some of this pre-session time may be devoted to reviewing and drilling on the promotion requirements and in selecting and arranging the handwork and other materials for an exhibit on Promotion Day.

On the fourth Sunday, if time permits, a patriotic story may be told. A story appropriate to tell on Memorial Day, Flag Day, Fourth of July or other patriotic occasions is Miss Nannie Lee Frayser's *The Magic Gift* (Pilgrim Press, 50 cents).

Building the Program

An appropriate theme for the programs of the month is *Helpfulness*, suggested by the lessons of the second grade, although the same thought is emphasized in several of the first and third-grade lessons.

Seasonal and patriotic materials will also find a place in the programs, while the missionary teaching must not be overlooked, for many of the lessons have a strong missionary emphasis.

The April memory texts and several of those to be learned in May will be found useful in the periods of worship.

The music this month will include some of the seasonal songs used in April, especially *All Things Bright and Beautiful*, which was the song suggested to be learned. It should be familiar enough now for the children to take up another new song. An appropriate one to learn during May when the thought of helpfulness is being emphasized is, *I Cannot Do Great Things*, in *Songs for Little People*.

Other suitable songs from this book are:
A Call to Praise.
"Give," Said the Little Stream.
Praise Him, Praise Him.
Can a Little Child Like Me.
The Knight's Marching Song.

In *Melodies:*
A Love Message.

In *Child Life in Sunday School:*
Spring Is Here.
May.

In *A First Book of Hymns and Worship:*
The Beautiful Bright Sunshine.

Children's Day songs will be found in *Carols, Melodies, Songs of the Seasons, Songs for Little People* and *A First Book of Hymns and Worship. All the Happy Children*, in *Songs for Little People*, is a particularly attractive song for the day and season.

The same general plan for the offering is followed as in previous programs.

A May basket made by a teacher or the children is an attractive receptacle for the offerings during the month. On Mother's Day a white basket decorated with pink and white carnations may be substituted. (See patterns and directions for making a May basket at the end of this program.)

A MAY PROGRAM

I. Service of Worship

1. Prelude. Mendelssohn's *Spring Song.* (First Movement)
2. Call to Praise.
   Song. *Chorus of Praise*, in *Songs for Little People.*
   Superintendent and Teachers:
   "This is the day which Jehovah hath made;
   We will rejoice and be glad in it."
   Children respond:
   "Praise him, praise him, praise him, praise him.
   Lord of all."
3. Recitation of verses.
   "It is a good thing to give thanks unto Jehovah,
   And to sing praises unto thy name, O Most High."
   "Jehovah is nigh unto all them that call upon him."
   "He hath made everything beautiful in its time."
4. Song. *All Things Bright and Beautiful.* No. 15. *Songs for Little People.*
5. Informal conversation.
   I am thinking this morning of some helpers. One woke me by shining in at my window. Can you guess what it was? Tell me something that this same helper has been doing all this week for the flowers. It has been working every day making the ground warm and helping flower buds to open.
   I am thinking of another helper. One day the ground was dry and the flowers were thirsty and some little helpers came and brought them a drink.
   Who sends the sunshine and rain to be helpers? Then God is the very best and greatest helper of all.
   I am thinking of some one he gives us to help us and to take care of us at home—our fathers and mothers. Can you think of other helpers? Have you been helpers this week? What have you done to help?
6. Prayer service.
   a. *Preparation.*
   What shall we say to our Father this morning? Shall we thank him for the sun and rain helpers? And for the flowers and birds and other beautiful things that help us to be happy? For father and mother helpers? For brothers and sisters? Yes, for all of these, and we will ask him to be our helper, too.
   b. *Prayer.*
   Offered by the superintendent, voicing what the children have suggested and repeated by them, sentence by sentence.
   c. *Song response. Songs for Little People.* No. 21.
   "Lord, who lovest little children,
   Hear us as we pray to thee.
   Thou didst live thy life for others,
   Make us helpful, Lord, like thee."
7. Offering service.
   a. One way in which we can be helpers is by giving our money. Tell me what the money helps to do. Do you remember what it did for the hungry little children away over in Armenia? And for those other little children in Japan whose homes were all broken down by the earthquake? And for the boys and girls down in the mountains of Kentucky? (Mention other objects to which their money has been given.)
   Who has given us all our good gifts?
   "Every good gift and every perfect gift is from above, coming down from the Father."
   How does Jesus say we should give?
   "Freely ye received, freely give."
   b. *Presentation of offering.*
   c. *Offering song. Our offering*, page 11, in *Child Life in Sunday School.*

   "We are bringing our offer to Jesus,
   To help in his work you know.
   We are bringing our offering to Jesus,
   Because we love him so.

   "We are bringing our hearts to Jesus,
   And trying his will to do.
   For he needs all our love and our service,
   Our hearts and money too."

   d. *Prayer.*
   Our Father in heaven, we are glad to bring our offering today. May it help others to know and love thee and to love and obey Jesus. Bless all thy children everywhere. Teach us how to be kind and how to help others. For Jesus' sake. Amen.
   e. *Song-response.*
   "All things come from thee, O Lord,
   And of thine own have we given thee."

II. First Lesson Period

III. Assembly Period

1. Birthday service.
   Use the service suggested in one of the previous programs. The seal for the birthday calendar will be a bird or a flower.
2. Special feature.
   Story, *Little Ted*, in *Half a Hundred Stories.*
3. Song, *I Cannot Do Great Things*, in *Songs for Little People.*
   (If the song is not familiar to the children it may be taught today as the "special feature" in place of the story.)

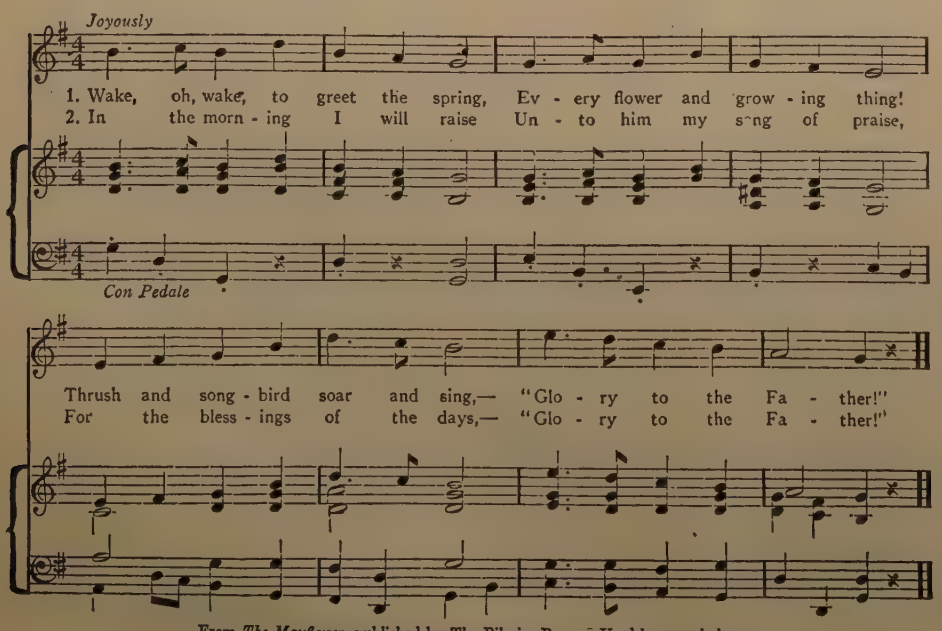
IV. Second Lesson Period

V. Closing Period

1. Recitation of new memory verses by

SPRING SONG OF PRAISE

BERTHA M. RHODES — A. B. PONSONBY


Joyously
1. Wake, oh, wake, to greet the spring, Ev - ery flower and grow - ing thing!
2. In the morn - ing I will raise Un - to him my song of praise,
Con Pedale
Thrush and song - bird soar and sing,— "Glo - ry to the Fa - ther!"
For the bless - ings of the days,— "Glo - ry to the Fa - ther!"

From *The Mayflower*, published by The Pilgrim Press. Used by permission.

all three grades, or the telling of one of the following stories by one of the children:

Peter and John at the Beautiful Gate.
A Story of Dorcas.
Philip and the Man in the Chariot.
Peter and the Roman Captain.

2. Closing Song.

With heads bowed let all join in singing as a closing prayer the first verse of the song, *I Cannot Do Great Things.*

"I cannot do great things for him
Who did so much for me,
But I should like to show my love,
Dear Jesus, unto thee;
Faithful in very little things,
O Saviour, may I be."

3. Dismission. (Quiet and orderly.)

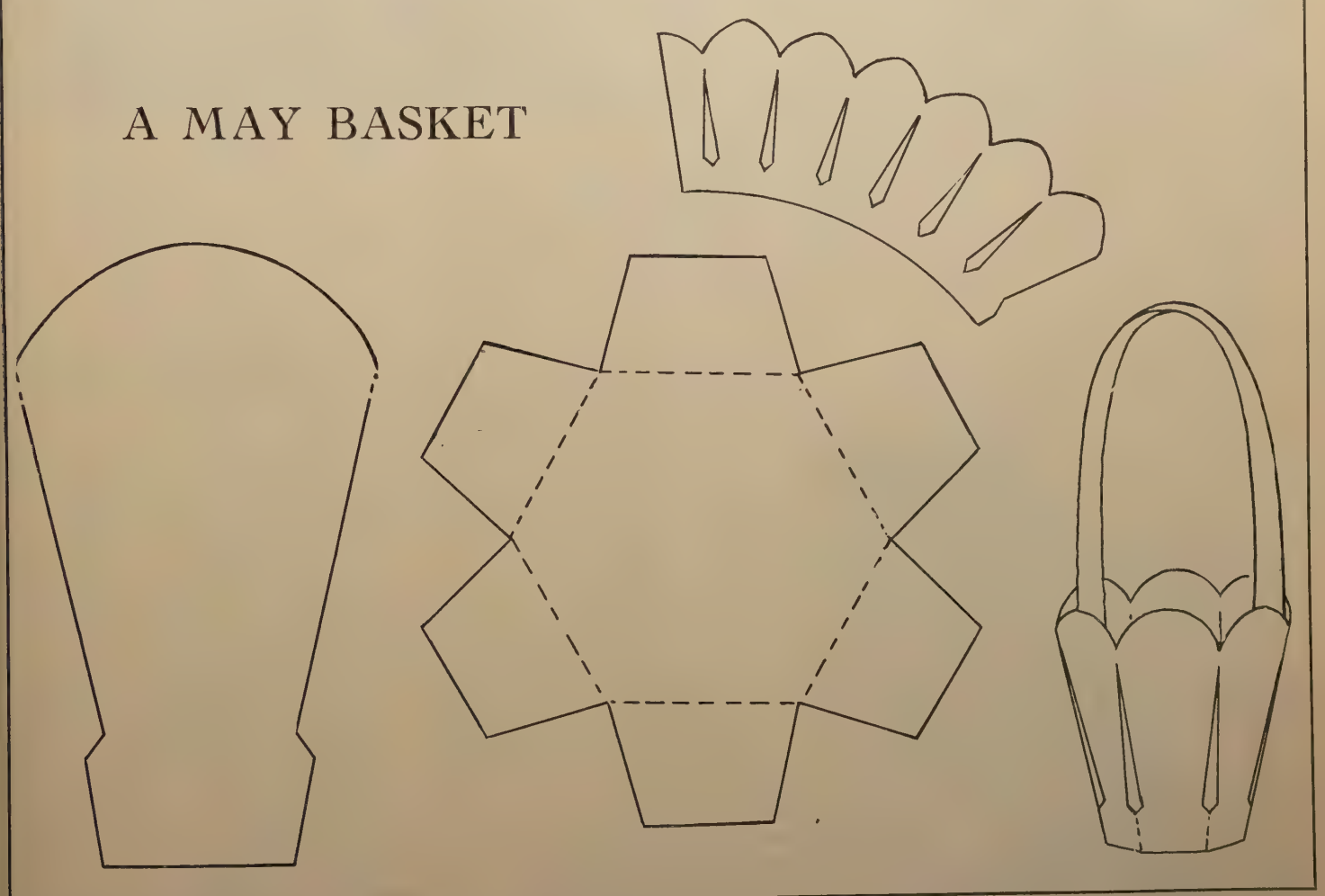
Dramatization in the Primary Department

HAVE you ever tried to put together a little play for the children in your department, using songs and Scripture verses that they have already learned? It really is worth doing and the result much better than you would imagine. We had a little Easter dramatization, using all the "growing" verses and songs and putting them together in such a way that we did work up a real little play. The children acted out the songs in their own way, for of course, that is the only value in having such a performance. The youngsters must have costumes, but paper hats of different colors do wonders in transforming all the Bettys and Sallies into flowers, and a crown and wand of gilt paper always make one a queen when one is seven or eight years old.—*Marjorie M. Lewis, New Haven, Conn.*

The Beginners' Point of View

ONE of the many instances showing the difference between the point of view of beginners and primary children came to our attention last winter. The beginners were going to give the primary children a picture for their room on Easter Sunday. We knew they wanted *The Boy Jesus.* Warren (with help) went to buy the picture but was not at all satisfied, for he "wanted to get a baby" in the picture. The following Sunday we showed the picture to the other beginners. Some one said it was Jesus. I explained it was Jesus when he was a little boy. The children appeared interested. Then Janet looked up at our Madonna most lovingly and said, "But it isn't the little Lord Jesus." Janet did not know what Warren had said. Neither did I until later.—*Louise A. Adams, Albany, N. Y.*

A MAY BASKET



TO make the May basket take a piece of paper 14 inches wide by eight inches long. Trace and cut out a pattern of the petal. Place it on the paper so that one side is even with the lower edge and about one inch from the left hand side. Make a mark at the top and bottom of the upper side of the petal. This gives a diagonal line for folding. Begin to fold on this line, turn the paper first one way and then the other until you have seven folds, being careful to make the folds very even. The paper will then be something like a cornucopia in shape. Place the pattern of the petal on the folded paper so that the bottom is at the narrow end of the cornucopia at the place where it just fits. Trace the petal, making pencil marks for top, bottom and sides. Cut along pencil marks, being careful to cut only for the slits on the sides. This gives seven petals. Cut one in half and use for lapping. The pattern for the bottom of the basket is the exact size. Fold on the dotted lines and paste the flaps on the inside of the basket. Make a handle of a straight piece of paper, pasting the ends firmly on the inside.

Bible Stories for Little Children

By Edna Applegate

The Short, Short Man[1]

ONCE upon a time there was a short, short man. He had the funniest name you ever heard! His name was Zacchæus! Zacchæus lived in a big city.

One day the people of his city heard that Jesus would soon be coming that way. They all wanted to see Jesus. They crowded on the street to watch for him. At last they saw him coming; everybody except the short, short man.

He was so short he could not see. He stretched up, up, up as high as ever he could, but he could not see. Perhaps he wished for something to stand upon. Perhaps he wished he were a tall, tall man. Then he had a happy thought. He would climb up, up, up into the big sycamore tree!

So he ran patter, patter, patter down the road. He climbed up, up, up into the big sycamore tree. Now he could see! He could see Jesus coming! He could see the people crowding around him.

Soon they were quite near.

Now they were stopping under the big sycamore tree.

Jesus was looking up. He was looking right at Zacchæus! He was speaking to him! "Come down quickly, Zacchæus," he cried, "I want to go home with you."

Zacchæus was surprised. He never dreamed that Jesus would want to go home with him.

Zacchæus was happy. He wanted Jesus to go home with him more than he wanted anything else in the world.

He came down from the big sycamore tree as quickly as ever he could.

He told Jesus how glad he was.

The people stood watching them. They were surprised. They thought Zacchæus was a bad man. They never dreamed that Jesus would want to go home with him. "Why, Jesus is going home with a bad man!" they cried.

The short, short man paid no attention to what the people were saying. Nothing in the world seemed to matter except that Jesus was going home with him.

Suddenly he knew that he loved Jesus. He told him so. He said to him, "I will give half of all my money to feed the poor." (He had a great deal of money, too.) "If I have stolen anything from anybody, I will give him ever and ever so much more."

From that very day the short, short man loved Jesus.

— Luke 19: 1–10 —

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Jesus and Zacchæus

A Good Neighbor[1]

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The Good Samaritan

DID you ever go away off to a big city? Did you walk? Dear me! Of course you did not! Perhaps you rode on the train. Perhaps you rode on the interurban. Perhaps you rode in an automobile.

There was a man, once upon a time, though, who started to walk away off to a big city.

The road to this big city was rough. It was rocky. It was lonely.

The man knew that robbers sometimes hid behind the rocks. He just had to go, however, so he hurried on his way.

After a while he came to a great pile of rocks. He was afraid somebody might be hiding there. Sure enough, when he reached the place, out jumped some robbers!

They threw the poor man to the ground. They struck him once, twice, three times, ever so many times! They tore his clothing. They took all his money. Then they ran away.

The poor man lay quite still. He could not move.

His face was bleeding.

His body was bruised.

His clothing was torn and dirty.

His money was gone.

Soon another man came down that way. When he saw that the poor man was hurt, he passed by on the other side of the road. He did not feel sorry for the poor man at all.

Soon another man came down that way. When he saw that the poor man was hurt, he came over and looked at him. He, too, passed by on the other side of the road. He did not feel sorry for the poor man either.

Soon another man came down that way. When he saw that the poor man was hurt, he felt sorry for him.

He washed the blood from his face.

He put medicine on the bruised body.

He wrapped up the hurt places.

He brushed the dirt from his clothing.

He lifted him upon his own horse.

When they reached the hotel, he put the poor man to bed. He cared for him with his own hands. He watched beside him all night long.

The next day he had to go. He left money for food. He left money for medicine. He said to the hotel keeper, "Take good care of the poor man. Spend more money than this for him if you need it. I will pay you back when I come again."

Wasn't he a good neighbor!

—Luke 10: 30–37—

[1]Copyright, 1924, by Edna Applegate.

BOOKS FOR READING AND STUDY

Builders of the Church, by Robert Leonard Tucker. The Abingdon Press. $1.40 net, postage extra.

THIS book is one of the Abingdon Religious Education Texts, Week-Day Series. It is intended primarily for the early teen-age but those of older years will find these studies profitable and interesting.

Builders of the Church tells the story of the church by means of notable biographies, the goal being to see the life of the church through the lives of men rather than to "behold the lives of men reflected in the church." The biographies cover a period of time from Athanasius, the man who defended his principles, to Roosevelt, a president who helped build a church, and include such notable characters as Augustine, John Huss, Martin Luther, John Knox, John Wesley, Francis Asbury, David Livingstone, Frances Willard, Robert E. Lee, Booker T. Washington, and many others.

The contents are divided into the following divisions: Building a Foundation, The Expansion of Christianity, Pushing Back the Horizons, The Modern Movement. Study topics in the form of questions, and books for suggested study and reading conclude each chapter.

Child Labor and the Constitution. By Raymond G. Fuller. Thomas Y. Crowell Company, New York. $2.50.

Here is a very thorough discussion of the extent of child labor and of the present problems surrounding it, which, the author explains, "are not what they used to be." "The paradoxical statement may be made, if it be a paradox, that the amount of child labor in this country has been much diminished in the last twenty years, the last ten, possibly the last five, but that the task of abolition is now a bigger and more difficult task than it ever was before, and embraces a larger number of children." We confine ourselves here to pointing out a few details in Mr. Fuller's chapter on "The Problem of Federal Action" because agitation for a constitutional amendment on child labor is spreading and the President declared for it in his recent message. Mr. Fuller first reviews the federal legislation which has twice been declared unconstitutional. He declares "it may be that the court would have upheld the child labor tax law but for fear that a favorable decision would become a precedent for unforeseen incursions into the realm of state rights." Now there are two courses—an amendment to the constitution and reliance upon state action. Both are recommended. The first will clear the ground and deal with the whole matter of child labor directly rather than as something subordinate to interstate commerce or federal taxes. The second is needed because most of the program "is plainly the job of the state." It is noteworthy that since the first national law was passed the states have been raising their standards but the laws of thirty-five states still fall below the very moderate standards incorporated in the federal law, and this law "did not apply to children in agriculture or in street trades or in stores or in the movies or in tenement homework."

Mr. Fuller also discusses the constitution as an instrument for democratic government. He says our constitution does stand in the way of federal child labor legislation, a moral and national aim, because, in the first place, it is undemocratic in itself and in its strict traditions; secondly, amendment is hedged about with all manner of difficulties; and thirdly, it is a bulwark of state rights, even when these rights, or rather this doctrine, conflicts with human rights or with national rights. He elaborates these points with considerable evidence.

Suburbs of Christianity, by Ralph W. Sockman, with Foreword by Judge Henry Wade Rogers. The Abingdon Press, $1.50 net.

In this volume of sermons, Dr. Sockman, who is pastor of one of the largest and busiest Methodist churches in New York City, discusses themes that deal with the religious life of today, "with its aspirations, problems, obligations, personal satisfaction, opportunities for larger service, as well as for constructive development in all essential spiritual things."

In his Preface Dr. Sockman states that these sermons are not submitted as "polished gems of thought," but as "sparks from the anvil of a hurrying pastor." The titles of the sermons will commend the book to the thoughtful reader who is thinking on the problems of the day. Some of these titles are:

Heresy, Our Changing Morals, Religion's Dangerous Ages, Life's Extra Dividend, God's Real Estate, The Church and the Cults.

At the close of his Foreword, Judge Rogers says: "To those who believe in God, in the reality of the unseen, and in life after death, . . . such books as this need no commendation."

Three to Make Ready, by Louise Ayres Garnet: *Ten Minutes by the Clock,* by Alice C. D. Riley. Published by George H. Doran Co. Price, $1.50 each.

BECAUSE of the increasing interest in children's dramatizations, there has come into existence a demand for good plays which children can give; plays which will be interesting to children and within their understanding, and yet of educational value. If a play for children is of good dramatic, literary, and ethical quality, it will be educational.

The plays contained in these two books are for boys and girls varying in ages from nine to sixteen. *Hilltop,* in *Three to Make Ready,* is unusually beautiful, and can be well played by older Juniors and Intermediates. Peter wishes to leave his hilltop and go into the world to find a four-leaf clover. For "he who finds it and plucks it becomes the possessor of industry, laughter, courage, and trustworthiness." And then when his day's tasks are over, and well done, he discovers the four-leaf clover at his own door-step. "There's many a secret hidden on a hilltop." This book also contains *The Pig Prince* and *Muffins.*

Of the plays in *Ten Minutes by the Clock, The Poet's Well* can be easily and effectively presented by young people. A poet, a princess, a young gardener, a gardener's daughter, together with a magician, handmaidens and many others assist in telling a delightful story. The book also contains *Ten Minutes by the Clock* which could be presented by Intermediates or Seniors. Also *Tom Piper and the Pig* and *The Blue Prince.* The last two are not as carefully planned in subject matter as the first two listed.

The plays in *Ten Minutes by the Clock* are for boys and girls older and of higher school grade than those in *Three to Make Ready.*

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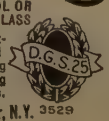

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Visualizing Your Progress in Work with Boys

(Continued from page 359)

One class visualizes much better than another. It is the result of fundamentally sound leadership. The real problem of the poor group, on the other hand, can be gotten at once before the class dies a natural death. Incidentally, a splendid spirit of competition along constructive lines inevitably results from the use of such a plan in any school. It also makes for unity and efficiency and provides the basis for a common program.

"But how about keeping the chart up to date?" I hear you say. The paper records are easily slipped out of the slides and changed as changes become necessary. Changes should be made at least quarterly and made by the teacher, with the chart after its completion in the possession of a department superintendent. A key to the grading should be supplied each teacher so that he can plan his work accordingly, or even keep a personal record if he cares to. A simple card covering the same plan in miniature can be supplied to each leader for each boy at small cost.

Now let's consider several of the incidental results of such a plan. In the first place, it unifies the effort of a school. In a sense it standardizes teachers and keeps the quality up. But, of greater value than either of these, it puts into the hands of a new teacher taking over an old group an accurate picture of the status of the development of the group so that no time or effort is lost. The new teacher goes on where the old teacher left off, conserving to the utmost all previous work and effort. This alone justifies the entire plan.

"Too much trouble," I hear a lot of you say, and there is only one reply. *Worth while things come high.* We have far too much five-and-ten-cent-store type of work in our church schools, incidental, slipshod. To call it Christian education is to dignify it far beyond all bounds. We need much more work of a materially higher grade if we are to capture a generation of boys for Christian ideals.

However, the "proof of the pudding is in the eating." Try it out thoroughly for one year. If you do, you will not go back to the hodge-podge method. You will adapt this plan to your needs and visualize your progress month by month. With such a plan, failure is impossible, for you get an ample warning of trouble before the catastrophe happens, and readjust your operations to meet the need. Satisfactory progress and visualization are clearly akin in any undertaking. Study the photograph, the sketch of the suggested tab, consider your entire problem, and then evolve a plan built on these principles that will meet your needs and that is not so complicated that it becomes impractical.

Popular Religious Education During the Middle Ages

(Continued from page 344)

onnection with the confessional, the "Lay Folks' Catechism" of Wycliffe was devoted o an explanation of the Lord's Prayer, the ave Maria, the Creed, the Commandments, he sacraments, the principal virtues and deadly sins. Unlike many of the textbooks f the confessional, this catechism of Wyliffe's is not in question and answer form, ut in the form of a running, rhythmical xposition in numbered lines easy to follow. In this case, therefore, the term catechism" was used in its original meaning, a brief textbook of instruction.

In the period just preceding the Reformation we find the teaching literature of the church rapidly increasing. No less than ninety-eight separate editions of the Latin Bible and fourteen editions of the complete German Bible were in existence in the late fifteenth century. Nevertheless, Sebastian Brandt in his "Fools' Ship" ("Narrenschifft") complains,

'All lands now hold the holy Word
For the soul's good 'tis daily heard—
The Bible, guide to sacred lore,
And other good books, many more
Until with wonder, I do pause
That none should profit from this cause."

Geffcken in his *Fifteenth Century Catechisms* describes in detail three types of pre-Reformation catechisms with many concrete illustrations. The three types include (1) a Latin catechism for the instruction and use of the educated clergy having a command of the Latin language for their instruction and guidance, (2) a similar textbook in the vernacular for such of the clergy as were not able to read Latin, (3) a still simpler textbook of religious instruction for laymen. Mention should also be made of the catechisms in question and answer form prepared by the pre-Reformation reform groups, the Hussites, Waldenses and Moravians.

An examination and comparison of all these pre-Reformation catechisms with those of the Reformation period reveals clearly the fact that Luther at least was familiar both with the Catholic catechisms and with those of the pre-Reformation Protestant groups in common use in the fifteenth century. The illustrations accompanying this article are taken from one of the Catholic picture catechisms of the fifteenth century.

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May 11 to 18, 1924

Prepared jointly by The International Sunday School Council and the Young Women's Christian Association

Theme for the week:
Gift Bringers All.

SUNDAY—MOTHER'S DAY
Theme: *Mother's Gifts.*

MONDAY
Theme: *The Gift of Fellowship.*
Individual and group activities in the home, church, and community portraying the relations of mother and daughter.

TUESDAY
Theme: *The Gift of Work.*
Organized Class Night.
Discussion Clubs.

WEDNESDAY
Theme: *The Gift of Citizenship.*
Prayer and Meditation Circles.

THURSDAY
Theme: *Gifts of Wisdom.*
At Home Evening.

FRIDAY
Theme: *Gift Bringers—Mothers and Daughters.*
Mother and Daughter Banquet.

SATURDAY
Theme: *The Gift of Loving Companionship.*
Surprises—Comradeship.

SUNDAY—DAUGHTER'S DAY
Theme: *Responsibility to the Future—A Gift.*

A Community Enterprise

(Continued from page 357)

studied *The Child in the Temple.* Sixth-grade classes were Crusaders. The girls used an electric map and studied *The Rules of the Game.* The boys formed a Bird Club and studied *Birds of the Bible* and *Birds of Palestine.*

All of the grades did handwork, but only as it could be made to interpret a larger truth. Clay, pulp, the electric map, and pictures pasted in individual notebooks were used with highly satisfactory results.

The hours were from 9 to 12, and divided as follows: 9 to 9:20, worship; 9:20 to 10:30, supervised play; 11 to 11:30, story hour; 11:30 to 11:45, closing exercises consisting among other things of announcement of honor classes and ending with a beautiful benediction.

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Sennacherib, King of Assyria

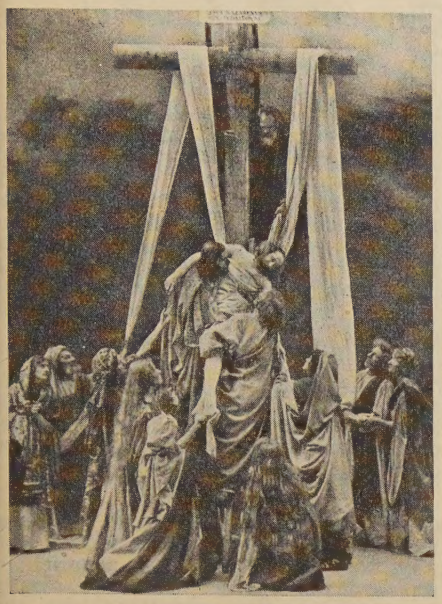
(Continued from page 350)

his army into the western lands. Having defeated the Arabians, he pushed into Southern Palestine, to find himself confronted by an Egyptian army led by Tirhaka the Ethiopian. Fearing possibly that Hezekiah might attack his army from the rear, he resolved on the complete destruction of Jerusalem, and sent to the Judæan king a demand for surrender, more insolent than that of fifteen years before and blasphemous in its defiance of Jehovah: "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed?" (II Kings 19: 10b-12a).

The reply, however, that he received was not in language couched by the terrified king, but a direct message from Jehovah's prophet. Isaiah, who was nearly seventy years of age, took command of the situation, and cast scornful defiance in the teeth of the War Lord of Asshur. "This is the word that Jehovah hath spoken concerning him: . . . Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (II Kings 19: 21a, 28). And the word of the aged prophet was fulfilled; for that very night the Angel of Jehovah smote the Assyrian host and practically destroyed it.

What was this agency that God used to accomplish this terrible destruction? The Assyrian army was encamped in the neighborhood of Pelusium—in that region between Palestine and Egypt which throughout the ages has been noted as the breeding-place of the bubonic plague. Here were the vast marshes from which the deadly pestilence has gone forth from time to time, to devastate the civilized world. Without warning, this messenger of horror appeared among the troops of Sennacherib; and within a few hours the invincible army of the "King of Kings" was swept away.

Overwhelmed with terror by this mysterious foe against whom his powerful arms availed nothing, the man who had tramped under foot the nations, and had defied the Lord of Hosts, fled for his life, a broken man, leading a shattered remnant of what a few days before had been the mightiest army in the world! Shortly after his return to Assyria he was murdered by two of his own sons. Thus closed the career of the man who had called himself "Great King, mighty King, beloved of Asshur and Ishtar, King of the Four Quarters of the Universe, King of Kings, King of Assyria."



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Three Fundamental Problems

(Continued from page 355)

churches to go along reaching only forty per cent of their church-school constituency. The time has come when every self-respecting church ought to be laying hold on the methods which have been so helpful in solving these fundamental problems.

The correlation problem may be solved in a satisfactory way by the adoption of a church-school curriculum in which all the educational agencies of the individual church have a share and an assigned portion of the task. In such a system the Sunday school, the week-day classes, and the expressional organizations are not independent and competing organizations, but sessions of the church school. There is a division of labor; there are common goals; there is one administrative and supervisory agency.

If a church will solve these three basic problems, the way to solve many of the other less fundamental problems of religious education will become manifest and possible.

Résumé and Forecast for Vacation Schools

(Continued from page 347)

tutes for the training of vacation-school teachers are being arranged in all parts of the country, New York State alone putting on fifteen such institutes this spring.

So far as the future of the movement is concerned, it is evident that the vacation school will rapidly take its place in the annual program of the local church, just as the Sunday school has done. Interdenominational and cooperative schools will continue to be conducted and the vacation school will furnish one more channel through which the Protestant denominations may learn how to approach church unity—a unity which will be based upon the greater efficiency of each denomination in its own field and which will become inevitable as the various divisions of the Christian Church appropriate more and more the Spirit of the Master.

Motherhood As a Vocation

(Continued from page 341)

the missionary and exclaimed: "Thank God, Hall, *one foot nearer mother!*" How near are you to your mother? Not geographically, but in spirit, in purpose, in service? How near in unadulterated godliness? Is all your tribute to her expended in sentiment—a flower today, forgetfulness tomorrow? Have you lived up to her teaching? Are you helping to make a home, as she did? Are you giving home-making its highest rating? Does the vocation of motherhood receive your unselfish and consistent support?

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Reviewed by Elisabeth Edland

A Yankee Consul. 7 reels. Featuring Douglas MacLean. Exchange, Pathe, 1600 Broadway, New York City. A rich young man, bored with life, finds himself, at instigation of his friends, on way to Rio de Janeiro, as Consul for U. S., and without being given a chance to explain the truth, he arrives there under mystifying circumstances. After many thrilling and humorous episodes, a surprise comes at the end.

Herman, the Great, 1/3 reel. Æsop's Fable. Exchange, Pathe. The little mouse escapes many dangers during the day exemplifying the maxim, "You can't keep a good man down."

Daddies. Featuring Mae Marsh. 6 reels. Exchange, Warner Brothers, 1600 Broadway, New York City. The adoption of war orphans by four bachelors results in many amusing situations and the final breaking up of the bachelors' club.

In Search of the Lost Tribe. 1 reel. Martin Johnson Series. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, New York City. Views of Vao where Mr. and Mrs. Johnson spent several weeks, fishing, paddling to mainland for food, unique skiffs; Tanemaron Bay, Malekula, tropical vegetation, Malay girls, gobongs, nearing the Tengarry, land never before penetrated by white man, queer types, village dandy.

The Voice of the Land Series. Unit No. 5. Exchange, American Motion Picture Corporation, 46 West 24th Street, New York City. Color by Prizma. The Great Maritime Plain, Baal-Bek, ruins, sun worshipers, statue of Baal; Tyre and Sidon, two parts to Tyre, Solomon's Temple, skilled artisans; Mount Carmel, River Kishon, Elijah, Ahab, Joppo, harvest fields, Dorcas, Cedars of Lebanon shipped, Caravan route, Holy Family to Egypt.

Peter Stuyvesant. Chronicles of America Series. 3 reels. Exchange, Pathe. Pioneer life in New York under the rule of Peter Stuyvesant and his final surrender.

Weaver of Dreams. 1/2 reel. Exchange, J. J. Iris, 729 Seventh Avenue, New York City. Blackfeet Indian Legend of Pale Moon, with tinted views.

The Bee. Secrets of Life Series. 1 reel. Exchange, Educational Film Exchanges, 729 Seventh Avenue, New York City. Taken with Louis Tolhurst microscope; acres of blossoms, adjacent hives, one hive contains 50,000 bees, all work done by females, Queen mother of the hive, egg hatching into larva, after passing through cocoon stage becomes bee in fourteen days, cells for honey and nursery kept distinct, drones, home keepers, honey-bearers, worker works herself to death in six weeks, queen lays about two million eggs at one time, Queen often lives three years, nurse bees bring food to larva, wax bees bring wax for building cells, tongue in action, sting, bee hives in her fury in removing her sting, larva removed from cells and placed upside down in artificial cells, treatment causes larva to develop into Queen bee.